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## ARTICLE I.

### METHODS OF TEACHING IN THEOLOGICAL SEMINARIES.

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In his book on "Theological Education in America" Dr. Robert L. Kelly makes the remark, concerning methods of teaching, that "the Seminaries, along with other types of higher institutions, need thoroughly to inspect their teaching methods." This charge agrees in substance with that made by other educators and investigators, such as Prof. Hefelbower, of Carthage College. The latter says, in his paper, "The Place of Scholarship in Ministerial Training": "The Seminary must prepare to serve its particular and local constituency better than it has been able to do in the past. It must fairly meet the increasing requirements in scholarship and practical training demanded by the times, and must be able to send out men qualified not only to perform the usual tasks, but to cope with extraordinary conditions. This means greater specialization and differentiation in its work, more subjects in its curriculum, more teachers and more intensive training in all departments." A little farther along in the same paper the author says: "How much should we emphasize scholarship in our theological seminaries? The general principles that should determine our answer can

be set forth briefly. Man's highest calling demands of him the best work of which he is capable. It is the preacher's first duty to speak the Word, re-enforced by every human device that will increase its power. If there is any responsibility laid upon man which demands the greatest effort of the intellect, which God gave us to use in His service, it is the preaching of the Gospel of Christ, remembering that the intellectual element is and must ever be subordinate to the spiritual character of the message, which alone gives it absolute worth. If a man enters the ministry with anything less than the best preparation in head and heart of which he in his circumstances is capable, he is guilty of sin. If a church is to render its best service in spreading the Kingdom it must have a ministry with the best possible training that the age affords. This means that our seminaries should be places where our young men preparing for the ministry sit at the feet of Christian scholars who are teachers; anything less is unworthy of our Lord. Piety is indispensable, but it is no adequate substitute for a well-trained mind. If our church would grow and be effective it must have seminaries that are the best possible educational centers for preparing men for the ministry." There are other points made by Prof. Hefelbower which are well worth a most careful consideration, as they all point forward to the need of at least discussing the matter of methods in theological training.

For the sake of brevity, we place an outline of methods now in use in the greater number of our universities and some of our seminaries at the head of the discussion.

Methods of Teaching in Seminaries and Universities:

A. Informational Methods.

I. The Lecture Method.

- (a) The straight lecture method, with tests or examinations during the term or at the end of the course.
- (b) Lecture-recitation method, with recitations at the beginning of every lecture period.

- (c) Outline-talk method supplemented by reference work and special papers.
- II. The Textbook Method.
  - (a) Single textbook method, or textbook-recitation method, by assignments for the whole class.
  - (b) Textbook work, two or more books supplemented by outline-talks and reference material gathered by class.
  - (c) Textbook group reports and discussions.
- III. The Socialized Method.
  - (a) Socialized group work from assigned textbooks.
  - (b) Socialized group work without definite textbooks, but from assigned topics, with criticism and discussion by the class.
  - (c) Problems and projects in a regular plan, with individual members or groups in charge of the lesson.
  - (d) The entire course as a problem, with projects either chosen by students or assigned by instructor, and only general objectives.
- IV. The Research Method.
  - (a) The seminar method, with formal or informal discussions by the entire class, on basis of material submitted by individuals in more or less formal reports.
  - (b) Individual research work along highly specialized lines, with only general progress reported in class (chiefly for advanced degrees).

#### A. INFORMATIONAL METHODS.

##### I. THE LECTURE METHOD.

Of the lecture method as used in the theological seminaries of America, Dr. Kelly has the following to say: "The cases in which the lecture method is used with

stimulating effect and with evidence of outside work by students are outnumbered by those exemplifying its abuses both on the part of the teacher and the taught. Nor is this impresssion drawn from the lecture alone; it is confirmed by the fact that the libraries in seminaries visited were sometimes found locked and unheated, with little to indicate workshop conditions. Some lectures, many in fact, should rather be called sermons. Often they are rhetorical, rambling, hortatory sermons. Too often the prevailing atmosphere is that of the church rather than that of the school. In numerous instances entire periods are spent in reading from old manuscript lectures, line by line, as the students copy verbatim. On the margin of some of these manuscripts have been seen dates reaching back a quarter of a century, indicating the point the professor had reached in his annual journey over this well-traveled course. In other cases, more care has been taken in the preparation and revision of the lectures; but the manifest interest of the lecturer lies in his highly specialized subject rather than in the student; or the lecture may be marred by rapid or monotonous reading with very little "time out" for incidental observations by the lecturer, or by hasty or evasive replies to questions propounded. When the lecturer makes persistent efforts to secure student response, the responses are, sometimes, given timidly and by a limited number of students. The students do not have the habit of free participation.

Some masterly teachers in the use of the textbook method were found guiding the organization of the material in most stimulating fashion. They showed great skill in building up the recitation around concrete situations with fine application of the Socratic method to the textbook material and to general student knowledge and experience."

The lecture method of which Dr. Kelly speaks may be divided into three groups or sections. The first division is that of the straight lecture method. If this system is in use, it usually means that the instructor will use practically all the time of each class period for a formal lec-



ture, sometimes delivered without the use of the scriptum, at other times read very carefully from the manuscript. The work of the students, in that case, consists of copying as much as they can obtain either in long-hand or by some system of short-hand. The instructor checks off on the progress made by the students by means of stated tests or examinations at given intervals during the term or at the end of the term.

Another variety of the lecture method is one which has been termed the lecture-recitation method. On the part of the instructor it does not differ from that just discussed, but a more careful check is exerted with regard to the students by means of regular recitations at the beginning of each lecture period, sometimes supplemented by an informal discussion.

The outline-talk method gives a little more liberty to both the instructor and the students. According to this method the instructor will work out a more or less detailed lesson plan or outline, usually according to the logical progression of the subject, although he may sometimes use the psychological plan. If the plan is worked out with any degree of care, it will enable the instructor to stop at the end of each section, or even each subdivision for questions and discussion. In this way he is enabled to check off on the understanding of the students and to supplement any recitation which he may have at the beginning of each class period. This method is especially effective where much ground must be covered and the students have not yet learned to work independently. It is usually supplemented by reference work assigned to the class and by special papers written by individuals in the class or by groups.

## II. THE TEXTBOOK METHOD.

Of the textbook method Dr. Kelly has the following to say: "The abuses of the textbook method are quite as common, relatively, as those of the lecture method. Cases have been observed in which the assignments, as in the

high school, were by pages or chapters in textbooks of elementary character. The recitation sometimes displays lack of mastery of the assignments both by the professor and the students. In one seminary, the textbook consists of a series of questions and answers. The aged professor read both the question and the answer and made elaborate hortatory and homiletical comment. In another instance, the students in succession took the floor and gave expositions of the textbook by sections. In another the teacher, who is the president of a well-known seminary, asked the students during the first half of the period to write, on the first part of the assignment, with the textbook open; and during the second half he gave a rambling and reminiscent talk, with frequent and copious readings from the same textbook. Another professor read from the textbook during the entire hour.

"Superb language recitations have been noted—rapid reading by students of Greek or Hebrew, with or without rendering into English, with a training of the tongue and the ear, as well as the eye and the mind in the use of the language. Usually, however, the professors were doing most of the translating that was being done; and in more than one case the time of the recitation was being taken up largely by preaching by the teacher. In a certain part of the field, it is the general practice for the professor in Greek exegesis to give both the translation and the exegesis. In one instance the students spent the hour in elementary Hebrew in writing out the translation with the free use of the lexicon, while the professor was assisting and correcting. It was a case of supervised study, not a recitation. The dean of one institution occupied the entire hour in translating with homiletic observations the lesson assigned, not calling upon a student during the period. To the visitor he defended his method on the ground that he had long ago abandoned the old recitation method, inasmuch as so much valuable time was lost while the students were floundering around in making translations."

In discussing the textbook method, the following di-

visions may well be observed. There is the plan, according to which a single textbook is made the basis for the entire course. The instructor, as a rule, simply assigns a certain part of the textbook either by chapters or by pages, and then uses a good part of the next lesson period for a recitation on the sections studied by the class. The assignments are invariably given to the entire class, and, in many instances, there is no discussion of the material offered in the textbook, except that the instructor may point out some particular difficulties.

Another form of the textbook method is that which requires two or more textbooks in a given course, those establishing various points of contact and permitting a number of view points. In this case the recitation may be given in just the same manner as in the previous method, but it has been found advantageous to supplement the plan by having actual outline-talks and by having reference material, which has been gathered by the class, submitted either by the class as a whole, in the form of written reports, or by designated individuals in the class in the form of oral reports.

A still further variation of the textbook method is that in which there are as many groups provided for as there are textbooks, and each particular group of students will report on the view point of the author represented by that particular textbook, the subsequent discussion by the whole class serving to bring out the judgment of the individuals pertaining to the material presented.

There is no doubt, as Dr. Kelly says, that both methods are still used successfully by able teachers. These teachers who are found here and there within all types of seminaries, rank as masters of their profession. They possess what we call scholarship, often highly specialized, together with practical wisdom, power of clear analysis, and interesting statement, power to stimulate initiative, sympathetic interest in student attitude and attainment, personality. On the other hand, as Dr. Kelly also states, much of the teaching by the lecture method and by the textbook method, especially in its formal aspect, is dull

and uninspiring. It is frequently puerile and intellectually benumbing. At this point the suggestions given by Parker in his "Methods of Teaching," are well worth heeding. He says: "Textbook study should be supplemented by other required readings and by independent investigations by students upon assigned topics. The recitation period should be used primarily for interpretative and supplementary discussion, although testing should not be neglected. Contribution recitations can be effectively organized on the basis of such supplementary reading and of more elaborate independent investigations of special topics by individual students. In such investigations, students should be trained to pursue standard bibliographical methods. The system of oral reports based upon such investigations should be standardized and routinized so as to include frequent conferences with the instructor, descriptive bibliographies, carefully prepared briefs, and oral reports of varying length adapted to the capacities of individual students."

#### B. FUNCTIONAL METHODS.

#### III. THE SOCIALIZED METHOD.

The socialized method, generally speaking, includes all plans of teaching and study which bring the students into relation with actual life problems, either theoretical or practical, and make use of the abilities of the students in groups organized along socialized lines, with the idea of mutual assistance. The socialized method keeps before the eyes of the students at all times definite objectives through engaging in socially valuable experiences, such as will have an actual bearing upon situations to be found in the profession for which they are preparing themselves.

The first and simplest form of socialized work is that of the group working from assigned textbooks, so differing from the third method under II. discussed above, inasmuch as the students in this instance are encouraged

to work together in going over the assignment and to penetrate into the meaning of the author. In this way the interest of all members of the group is stimulated and their various abilities are given the best opportunities for exerting themselves. The method necessitates a very careful preparation on the part of the teacher, and, of course, a thorough acquaintance with the textbooks introduced by him.

An extension of this method is that of socialized group work without definite textbooks, but on the basis of assigned topics, and the group carrying forward a particular section of the work of the entire class and of the entire course. The reports are made before the class, either from manuscripts fully written out, or from fairly complete outlines, and the entire class is invited to take part in the discussion of the topic.

A still further extension of this method is that of working out the course for the entire term or semester in the form of a problem, with as many practical projects as the instructor wishes to have brought out clearly. It is absolutely necessary, in this case, that the entire plan be very definitely bounded in every particular, and that the instructor keep the objectives of the entire course clear, not only in his own mind, but also in the mind of all the members of the class. In this method individual members as well as groups may work on the projects, and it is necessary that the loose threads of the discussion always be taken in hand by the instructor and made to yield a bond which holds the entire course together.

The most difficult and advanced method according to the socialized scheme is that by which the entire course is made a problem, either chosen by the students, or assigned by the instructor. In this case the objectives are so general that they require not only an instructor with specialized knowledge of the entire field, but also students that have been doing advanced work and have a fairly comprehensive knowledge of the fundamentals in the branch which they are pursuing.

## IV. THE RESEARCH METHOD

The research method includes chiefly that functional plan of teaching which is known as the seminar method. In this instance there may be either formal or informal discussions by the entire class, on the basis of the material submitted by individuals in more or less formal reports. This method can not be undertaken except where there has been a very thorough training in logic and in some work beyond the fundamentals of the course.

The highest form of functional method is that which calls for individual research work along highly specialized lines, with only general progress reported in class from time to time, or no reports made except to the instructor or the committee in charge of advanced work. This work is in use in universities and seminaries where candidates are enrolled for advanced degrees.

Of the so-called functional methods, Dr. Kelly has the following to say in his book: "In increasing measure, a small group of institutions is introducing the methods that are usually considered more pedagogical for advanced students—the methods of the seminar, the library, the laboratory and the field—and are thereby assisting in the development of student initiative and resourcefulness. Here the seminar method is in common use among the advanced students. In small groups instructor and student work together at a common task. For other students more elementary methods are used in the purpose of teaching men to use their own minds, to familiarize themselves with the sources of information, and to make effective use of such information when found. The students have projects which give them experience in analysis, synthesis, discrimination, organization, expression."

The caution given by Dr. Parker concerning all conversational methods and one which applies particularly to functional methods as they have now been discussed. He writes: "Conversational methods depend largely on the past experiences of students as the sources of subject matter.

These methods are popularized in the form of Pestalozzian oral instruction and Herbartian development methods in the nineteenth century.

Conversational methods are very likely to be wasteful unless controlled by definite objective points and unless the teacher frequently tells the subject matter instead of waiting to elicit it by questions."

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## ARTICLE II.

## THE BERKENMEYER LIBRARY—A TWO HUNDRED YEARS' OLD CHURCH LIBRARY FOUND AT WITTENBERG COLLEGE.

BY PROFESSOR JOHN O. EVJEN, PH.D.

The earliest library of which any record survives in the annals of New York was a polyglot collection of books and manuscripts owned by Jonas Bronck, who died in New Amsterdam, or New York, in 1643. He had studied theology in the University of Copenhagen, and was either a Dane or a Norwegian. I have sketched his life and listed his library in my "Scandinavian Immigrants in New York, 1630-1674," (pp. 167-181). Some of his books were in Dutch, German, and Latin, but most of them in Dano-Norwegian: in all, about forty-five books, a respectable collection for any minister three hundred years ago. All traces of this library in which were many Lutheran books have disappeared.

In 1725 another polyglot library was brought to our country, by Rev. Wilhelm Christopher Berkenmeyer. It consisted, in the main, of works on Lutheran theology, in German, Latin, and Dutch. Strangely enough this library, intended for Lutherans in the Hudson Valley, New York, was to find its way to the Ohio Valley, and become the property of Wittenberg College, Springfield, Ohio.

For a century at least this library was the church library of the Lutheran Church at Loonenburg (now Athens), New York.

It has been thought that this collection of books, known as the Berkenmeyer library, consisted of about one hundred volumes, and that only the remnant of it came to Wittenberg College. The surprising fact, however, is that it consisted of at least 367 volumes, and that 225 of them are in the library of Wittenberg College, where



they have recently emerged from oblivion by being identified and "assembled" from thousands of other books.

The history of this library begins with the arrival of Berkenmeyer at New York, exactly two hundred years ago. He had been called by the Lutheran Consistory in Amsterdam to take charge of Dutch Lutheran congregations along the Hudson, in New York, a territory formerly served by Rev. Justus Falckner. He was examined by the consistory, May 24, 1725, and ordained on the day following. After having collected considerable money and a library, a gift from Lutherans in Europe to the people he was to serve as a pastor, Berkenmeyer left Europe, arriving at New York September 22, 1725.

He took charge of all the Dutch Lutheran churches along the Hudson and of some of the German. He had congregations at New York, Hackensack, Uylekil, Newton, Rhinebeck, Albany, Schenectady, Coxsackie, Schoharie, Loonenburg, and ministered to them till 1731. In order to do the work most effectively, he spent six months of the year, the winter months, in the northern part of his field of work; the remaining months in the south, about New York.

Loonenburg became his favorite center, and later his home. The Dutch Lutherans at this place built a parsonage for him in 1727, the same year in which he married Benigna Sybilla, the eldest daughter of Rev. Joshua Kocherthal, who had come to America in 1708 and served Lutheran churches till 1719. In 1731 Berkenmeyer made Loonenburg his permanent home, resigning from the southern charge.

In fact the charge was too large for one man. When Berkenmeyer preached north, the Lutherans in and about New York were deprived of the care to which their number and surroundings entitled them. A self-constituted preacher, Van Dieren, a tailor by trade, was continually stirring up trouble for Berkenmeyer, challenging his spirituality and creating dissensions. The Dutch Reformed asserted themselves by forbidding the teaching of Luther's catechism to children of Lutheran parents

who could not maintain separate schools. The Dutch Reformed Church also prohibited the use of Lutheran liturgy at the cemetery, a fact which invited the Lutherans to bury their dead in the cemetery of the Church of England. Moreover, the northern charge was itself more than large enough for one pastor.

Berkenmeyer lived from 1631 till his death, 1651, at Loonenburg, where he preached and did most of his studying in later life, surrounded by his large and unique library. He was born, 1681 or 1686, at Bodenteich in the duchy of Lueneburg, Germany. At first sight it would appear that the name Loonenburg is derived from that of Lueneburg. But Loonenburg got its name from Jan van Loon, who had emigrated from Liege, Belgium. Van Loon was a Walloon Catholic, who in 1678, with Pieter Boise, a Franchman, bought a tract of land west of the Hudson River. The former owners were Captain Johannes Clute and two other men. Clute was from Nürnberg, Germany. He had come to New York in 1656 and acquired the land from Governor General Richard Nicolls in 1667 (my "Scandinavian Immigrants in New York, 1630-1674," p. 405). The land thus changed hands, from Protestants to Catholics. But it was to store the Berkenmeyer library and be the birthplace of a very wonderful manuscript of 392 folio pages, written by Berkenmeyer, and now in possession of the Lutheran Historical Society, at Gettysburg, Pennsylvania. The New York State Library, at Albany, has made a photostatic copy of the entire manuscript.

I may say that my contact with this manuscript, in 1908, brought about the rediscovery of the Berkenmeyer library at Wittenberg College. Nothing but an intimate acquaintanceship with Berkenmeyer's handwriting could have furnished the cue for the discovery. I had spent many a day copying parts of this interesting manuscript, whose challenging handwriting alternated in calling forth happiness and feelings bordering on despair. I carried away such impressions of the Loonenburg pas-

tor's chirography that I was sure I could never forget it, and would recognize it anywhere.

From Gräbner's scholarly work *Geschichte der Lutherischen Kirche in America*, 1892, I knew that Berkenmeyer must have had a library of more than ordinary interest. Gräbner states that Berkenmeyer on his arrival at New York in 1725 had brought along 101 volumes: twenty folios, fifty-two quartos, twenty-three octavos and six duodecimos; that among these works were Calovius' *Biblia Illustrata*, Balduin's Commentary on Saint Paul's Epistles, Dedekenn's *Consilia*, Hælsemann, *de auxiliis gratiae*, and the *systema* of Brochmand (a Danish theologian). The very same information is given in Dr. H. E. Jacobs' *A History of the Evangelical Lutheran Church in the United States* (1899), with the fitting comment that this library would be beyond the capacity not only of most of the congregations, but even most of the pastors of the present day. The books are "ponderous even to a scholar." As to the present whereabouts and present size of the library, Dr. Jacobs ventures no information beyond the careful statement that "the remnants of this library are said to be in Wittenberg College."

Shortly after entering on my work in Hamma Divinity School, last year, I found in the reading room of the College Library a large volume by Martin Bucer, published 1536, which contained the autograph of Johan Christian Leps, who about the time of the Revolutionary War was pastor of the Lutheran Church at Loonenburg, New York. I was familiar with his complex, artistic signature, even had a facsimile of his handwriting in my home. On showing this to the library authorities and commenting on Leps' work at Loonenburg and Philadelphia, I was told that a part of the library of Berkenmeyer of Loonenburg was supposed to be in the Wittenberg College Library, but that nobody had succeeded in finding it.

My curiosity was aroused. For the time being, my interest centered in finding what was supposed to be the remnant of that one-hundred volume library.

The basement of the library seemed to have the rich-

est display in pigskin bindings, which, with thousands of other books of lesser demand, like patent reports, older editions of reference works and of textbooks, were waiting for better quarters in the new library addition, which was in process of completion. Here the preliminary attacks were made, especially in the segregated sections of Latin and German tomes. A few hours' browsing brought to light a handful of books containing the signature of Leps. This confirmed the supposition that at least a few of the books at Loonenburg had found a retreat at Wittenberg. Was there much left of the "remains"? And were the books recently discovered, really books from Berkenmeyer's library? Or had they become the property of the Loonenburg church after his death? A closer study of the books showed, in the margin, Berkenmeyer's unmistakable handwriting. I was on the right track. Of course, a number of "pigskins" were eliminated having the signatures of Sprecher and Schmucker, but no marginal notes.

In examining the preliminary selection of books containing Berkenmeyer's handwriting, I found that they were marked with the letter L and a number; e. g. L69. This meant book L, number 69. But had Leps or Berkenmeyer written this? Did L stand for Leps or Loonenburg or London, whose congregation of Lutherans had given aid to the Lutherans in America? It could hardly mean London, for no English books were in evidence. The handwriting was decidedly that of Berkenmeyer, though that of Leps would hardly differ from his when it was a question of writing numbers. I soon found two books in which were written: *Ex Libris Bibliothecae Loonenburgensis*. That was a tentative settlement of the matter. L stood for Loonenburg.

Leps, who as one of the successors of Berkenmeyer, used the Berkenmeyer library, would occasionally put his name in a book belonging to this collection. In 1782 he gave one of its volumes to Rev. F. A. Walberg, who later served congregations in one of the Southern States. In this book Leps wrote the following: "Fredericus Augus-

tus Walbergius Hic liber est Donatio a Domino Lepsius, Pastore Luneburgensi, 1782. Omnia ad majorem Dei gloriam." If the little volume was ever accepted by Walberg, it found its way back to the Loonenburg library. Berkenmeyer, however, never wrote his name in any of the books in the Loonenburg Church library. He had them in trust, they were not his property. Hence his careful observation of what must have been his principle not to write his name especially in books held in trust, though he also seems to have followed this principle, perhaps for other reasons, in not writing his name even in books that were his personal property. He did, however, write comments in the margin, and list on the flyleaf of a volume the titles, with the names of the authors contained in such a volume.

In two instances we find "Br," the abbreviation of his name. This reserve no doubt was preferable to the manner of expressing ownership, as it was done in two books in his library, which had once been owned by others. One book, once the property of a Burns, has this: "Me sibi comparavit, Nicolaus Bruns ao 1680 d. 16 Augusti." Another, owned by Hannselmann has this: "Comparavit me sibi Argentorati Ao 1670 Mense Junio, Georgius Hannsel Mannus."

I found 125 volumes marked L. The highest number under this letter was 201. Accordingly, there were at least 201 volumes in the original L-library.

It was soon discovered that the remnant was not confined to the 125 volumes that had found their way to Wittenberg College. There was another group, where each volume had a number placed in the center of a capital O; e. g. (43). The highest number in this group was 60; there must therefore have been at least sixty volumes in the O-group. There was also a third group, in which the index letter was a small "n"; e. g., 106 n. There were originally at least 106 volumes in the n-group.

The Church library at Loonenburg must therefore have contained at least  $(201 + 60 + 106)$  367 volumes. About 225 of these, or 60 percent, are in the Wittenberg Col-

lege library. Since this part at Wittenberg is more than twice as large as the entire library brought to this country by Berkenmeyer in 1725, these questions may be asked:

Is it not possible that some of these books may have been bought for the Loonenburg library *after* the death of Berkenmeyer, in 1751? Are there not some books in the collection at Wittenberg which have never been in the Loonenburg collection in New York?

To this we answer: The years of publication of the books in the Loonenburg library, as found at Wittenberg, range from 1592 to 1744. There is no evidence that Berkenmeyer bought any books for the Loonenburg library after 1744, the year in which he made his will, seven years before his death. Secondly, in a few books not sorting under L, we read "H. Dobson, Athens"; or plain "Athens." Books marked (20) and 56n contain the name of Stohlman, who in 1838 was called to the pastorate of St. Matthew's German Lutheran Church, New York. But they also contain marginal notes in Berkenmeyer's handwriting. Besides, the very first book in the O-group has the inscription "Ex Libris Bibliothecae Loonenburgensis." Book 30n has the very same inscription. The method of marking the books is uniform in all of the three groups, the letters L. O. and n always appearing, with the book number following, at the bottom of the inside cover facing the flyleaf or title page of the volume, and always executed by the same hand. The first leaf in every volume, with but few exceptions, contains the titles of the books composing the volume—in Berkenmeyer's handwriting. His marginal notes are conclusive, where other indices alone may not be convincing.

It is difficult to say what was determinative in dividing the books into three groups. Since Balduin's Commentary on Paul's Epistles is marked O and belongs to the original lot of books brought along by Berkenmeyer in 1725, it would seem that O might stand for original or old. But it does not stand for original; for, books pub-

lished after 1725, including one published in 1741, belong to the O group. The classification must have been made between 1741 and 1744. And yet O does stand for old, as assuredly as L stands for Loonenburg, which may be seen from Berkenmeyer's will of 1744.

An extract from this will was sent to me several weeks after I had selected the 225 volumes at Wittenberg College representing the Berkenmeyer library. In a surprising manner it confirmed the correctness of the deductions made. I had informed Mr. A. J. F. Van Laer, Head of the Archivist Section, The University of the State of New York, Albany, in January of this year, that I had found the Berkenmeyer library. He was well acquainted with the Berkenmeyer Manuscript, now at Gettysburg, and had caused to be made the photostatic copy of it in Albany. In March this year Mr. Van Laer thoughtfully sent me the extract from the will of Berkenmeyer, which clears up the whole difficulty as to the meaning of L. O. n.

The extract from this will, dated September 11, 1744, reads as follows:

"I leave to my dear and beloved wife, Benigna Sibylla Berkenmeyer, all my whole personal estate... And especially all my Books marked M., except one in Folio, and one in Quarto, for to sell the same, and the money to my wife for maintenance.

"I leave to the Trustees of the Lutheran Church land, Arent van Schayck, Jacob Hallenbeck, and Hans Hanneke Van Hoesen, my whole stock of Books, marked Loon, New and O., and out of the books marked M. one in Folio and three in Quarto. I leave the said stock of Books to them as trustees and their successors, at all times hereafter. In Trust only, for the use of the succeeding minister at Loonenburgh and his successors."

Here is the authentic explanation of L, O and n. Here we also learn of a group marked M, a class not at all represented at Wittenberg. The absence of the books in the M. group is easily accounted for: they were Berken-



meyer's personal property. M. no doubt stands for mine.

The Berkenmeyer collection appears to have been donated by the Lutheran Church at Athens to Wittenberg about the time of the founding of the college. All of these books were marked W (=Wittenberg) and it would seem, belonged to the first 800 books the College had. They have been well taken care of at the college, though probably very little read.

The 225 volumes are in German, Latin and Dutch. Most of them are in German, perhaps one fourth of them in Latin, and a few in Dutch. Since many volumes contain several works by the same or by different authors, the number of separate works in the Berkenmeyer collection at Wittenberg is about 450, and the number of authors over 200. Several volumes contain 2000 pages. A book of 1000 pages is quite usual. Not counting doctoral dissertations and periodicals, the number of books according to years of publication are as follows: Four books are from the sixteenth century; seventeen, 1607 to 1625; twenty-five, 1626-1650; forty-two, 1651-1675; forty-nine, 1676-1700; 157, 1707-1725; thirty-four, 1726-1744. The titles are long and involved, often odd and amusing; the index sometimes covers fifty pages, but the index pages are never numbered.

The collection offers a rich variety as to content. Theology has the monopoly, with dogmatics leading. Controversial literature abounds. Many of the volumes are written for or against Arndt and Spener. Much is edificational. Sermons are numerous, especially funeral sermons. Some books deal with the care of souls during visitations of pestilence, of which there were not a few in those times. A goodly number of volumes are on theoretical homiletics. There are textbooks on Latin, Greek, Hebrew, German: grammars, rhetorics, dictionaries. There are also textbooks—but at most two or three for each subject—on logic, zoölogy, hygiene, astronomy, geography, physics. Political history is represented only in the form of chronicles. The works on



pedagogy are of a religious popular order, practical, for home as well as for school.

Among curiosities there are such books as Dr. Weissbach's volume on medicine and hygiene, of about 600 pages, 1722; a geography of 1200 pages, 1720; a Who's Who of royalty, 1730; a Traveler's Guide of 600 pages, corresponding to a modern Baedeker. By far the most amusing work is a volume of 936 pages by a namesake of the Loonenburg pastor, P. L. Berkenmeyer (Cfr. Jacobs, p. 121) dealing with "remarkable things from geography and history." Its title is "Vermehrter Curi-euser Antiquarius." The first edition was published in 1712; the fifth, which is in the Berkenmeyer library, in 1720. It is almost inconceivable that such a book, the product of amazing credulity, could pass through more than one edition. However, it is immensely entertaining. Another very curious book is a volume by Elias Prätorius (Chr. Hohburg), known as "universal syncretist," the book being a collection of Luther's utterances against war.

Berkenmeyer tried to keep a jour with the theology and literature of his times. His library contained many volumes of periodicals. He kept *Auserlesene Theologische Bibliothek*, *Acta Historico Ecclesiastica*; *Hamburgische Auszüge aus neuen Büchern*, *Fortgesetzte Sammlung von Alten und Neuen*; *Deutsche Acta Eruditorum*; *Das jetz-lebende Gelehrte Europa*. He also received at various times catalogues of books for sale at auctions, listing about 2000 titles. In several of these periodicals references are made to the contentions between Berkenmeyer and Van Dieren. They speak in the highest terms of Berkenmeyer as a man and a preacher. One of the numbers reviews at length, and commendingly, the book which Berkenmeyer published in 1728 in New York, in defense of his position. Unfortunately this book, written in Dutch, is not at Wittenberg College.

Because of these learned periodicals, Berkenmeyer could keep in touch with European thought. Essays on prominent works in German, in English, French—even

Norwegian came to his table: He was enabled to read a long review of the works of Ludvig Holberg. He possessed theological works by Danes like Wandal, Bartholin, Cellarius, Brochmand; had German translations of English writers like Baxter and Jeremy Taylor, though his notes show that he also read Baxter in the original; he had in addition translations of French writers like Amyraldus and Werenfels.

Berkenmeyer preached in German, Dutch and English. He wrote much in Latin, and used freely quotations in Greek and Hebrew. He must have been a most diligent student all his life. His books teem with references and cross references in his own handwriting. The work he studied most ardently seems to have been Baier's *Compendium Positivae Theologiae*, a voluminous book of 1050 pages. It is full of marginal notes in fine handwriting. Where the margin did not offer sufficient space, Berkenmeyer pasted in small leaves of paper. The comments in this book, which he likely used in his university days, would cover a little volume by itself. His attachment to Baier's *Compendium* is further attested in a special interleaved copy of the *Compendium*. The size of the former copy is  $7\frac{1}{2}$  in. x  $4\frac{1}{2}$  in. x 3 in.; the size of the latter is  $7\frac{1}{2}$  in. x  $6\frac{1}{2}$  in. x  $5\frac{1}{2}$  in., 1700 pages. To this enlarged copy Berkenmeyer carefully transcribed most of the comments he had written in the smaller copy, and added many new ones. Here, too, the notes are chiefly in Latin, but now and then room is made for a quotation in English, as on page 70. In the lesser volume the handwriting is more on the vertical order, which Berkenmeyer only now and then relapses into, in the larger book. No doubt some of the controversies in which he was engaged, furnished motives for much of this writing.

One of the books in his library may be helpful in determining the age of Berkenmeyer. It is supposed that he was born in 1686. However, the book I refer to, a gift to Berkenmeyer from J. J. Neudorf, puts the year at 1681, stating that Berkenmeyer was fifty-three years old

in 1734. Neudorf pays his compliment to Berkenmeyer as follows:

Viro plur. reverendo  
H. C. Berchenmeyero  
amico suo integerrimo  
hunc libellum donat  
Jo Joach Neudorf  
Conv-Hamb.

Hamb. A C.

1734 d 17

Maji, ipso natali suo 53.

This dedication, giving even the day of the month, would indicate that Neudorf was certain as to the birth day and birth year of the man whom he honored with a present. The fact that H is used instead of W as initial, and that the surname is spelled differently has no significance. But 1681 does not agree with Berkenmeyer's own statement made in 1744 and given on page 415 in *Gräber's Geschichte der lutherischen Kirche in America*. We read here: "Immanuel Dormitorium Berkenmeyer-anum Pio mortalitatis sensu praeparatum Anno Aetatis, Bodendici in Ducatu Lunæburgensi coeptae LVIII." This makes Berkenmeyer fifty-eight years old in 1744. If we read LXIII instead of LVIII, Berkenmeyer's statement will agree with the one of Neudorf. Gräber reads LVIII on the engraved plate, commemorating Berkenmeyer, of the Loonenburg church. No doubt his reading is correct. But is it impossible that the original penned by Berkenmeyer, has been misread by someone in the transmission of the original, reading V instead of X? What Berkenmeyer wrote in 1744 suggests a man of sixty-three rather than fifty-eight. When he died, in 1751, *Pensylvanische Nachrichten* (p. 466) speaks of him as "der alte Herr Pastor Berckenmeyer." This, too, suggests the age of seventy rather than sixty-five. However, the limited material at my command permits of but a small margin in choosing between 1681 and 1686.

In conclusion, let me give the names of the authors of the books, about 450, contained in the 225 volumes of the Berkenmeyer library now at Wittenberg.

Joh. Samuel Adam, Chr Altmann, Moyse Amyraut, J. Arnd, Joh. Avenarius.

Joh. Wilhelm Baier, Fr. Balduin, Casp. Bartholin, R. Baxter, Cornelius Becker, M. Theodor Berger, P. L. Berckenmeyer, Joachim Betkius, Chr. Got. Blumberg, Joh. Boediker, Joh. Bolsac, G. H. Botzer, Fr. Brecklingen, F. Braun, Bruno Broitzem, Franz Buddeus.

Ab. Calovius, Philip Carolus, J. Benedict Carpzov (jr.) Samuel Benedict Carpzov, Christopher Cellarius, M. Nathan Chytraeus, Joh. Claubergius, Daniel Colberg, J. Chr. Colerius, Georg Collbius, Fr. Eberhard Collin, Hartmann Creidius, Ernst Salomon Cyprian.

J. Conrad Dannhauer, Salomon Deyling, Paulus Doering, Joh. Jac. Donatus, Joh. Chr. Dorn, Alb. Drackmeister.

Johann Ebartus, Melc. Sylvester Eckhardus, Sebastian Edzardus, Gottfried Engelschall, Chr. L. Ermischen.

Joachim Fabius, Joh. Fecht, Gustav Fr. Fechter, Gottfried Feinlern, Caspar Finck, Joh. Foerster, Chris. Foerstener, Joh. Anastasius Freylinghausen, Joh. Leonhard Friesch.

Hermann Gebhard, Joh. Gerhard, Justus Gesenius, Math. Gesner, Salomon Gesner, Joachim Giesen, Salomon Glassen, J. Walther Goelter, Georg Goezen, Gabriel Wilhelm Gotten, Pascasius Grosippus, Adolph Grot, Hugo Grotius, Andr. Gryphius, John Gabriel Guetner, Cyriacus Guntherus.

M. Nic Haas, Fr. Andries Halbauer, Daniel Hanichen, Benj. Hederich, Joh. Heermann, Joh. Albrecht Helmich, David Hermann, Gottfried Herrmann, Hermann J. Hohn, Johannes Hornbeck, J. Huelsemann, Egid Hunnius, Nikolaus Hunnius, Leonard Hutter.

Fried. Aug. Janus, Johann Lorentz Jans.

Stephan Kempen, Andreas Kesler, J. Knauer, Joh. Fr.

Koenig, Georg Koenig, Chr. Kortholt, Joh. Abraham Kromayer, Polykarp Kunadus.

B. C. Lakenius, Joachim Lange, Sam. Fr. Lauterbach, Herman Lebermann, J. Chr. Lehmann, Caspar Loescher, Val. Ernst Loescher, Fr. J. Luetken, Joachim Luetlemann, Martin Luther.

B. Walther Marperger, Caspar Mauritius, J. Fr. Mayer, F. Balthazar Meisner, Balthasar Mentzer, J. M. Meyfahrt, J. H. Michaelis, M. Georg Michaelis, Johannes Moller, J. Lorentz Mosheim, Joh. Müller, Joh. Caspar Muerdel.

Caspar Neuman, Sebastian Neumann, Erdmann Neumeister, Elbertus Noordbeck.

Gottfried Olearius, Joh. Olearius, Lucas Osiander, J. F. Osterwald, Chr. Caspar Otto.

Georg Aug. Pachomius, Peter Sigmund Pape, Georg Petrus Pelilpratus, J. G. Pfeiffer, Georg Mich. Pfeifferkorn, Georg G. Pitzschmann, Heinrich Pipping, Peter Poiret, Elias Praetorius, Joh. Praetorius, Andr. Pruckner.

Joh. Quistorp.

Joh. Jakob Rambach, Ernst Ludwig Rathlef, Joh. Jeremias Relchhelm, Joh. Rhinid, Johann Riemer, Georg Rost, Georg Roth, Christopher Rousch.

J. Nic. Saltzmann, Johannes Saubert, Joh. Martinus Schamelius, Sam. Schelwiger, Sebastian Schmid, Benj. Schmolk, Wolfgang Schoensleder, J. C. Schroteren, Joh. Jacob Schuerer, Joh. David Schwerdiner, Christian Sriver, Daniel Severin Scultetus, Gottlob Fr. Seligman, Nikolaus Selnecker, Chr. Sennertus, Nic. Sievers, Christoph Sontag, P. Jacob Spener, Johann Sperling, Otto Lorenzen Strandiger, Leonard Christoph Sturm, Burcard Gotthelf Struvius.

Tallander, Sylvester Tappen, Jeremy Taylor, Conradus Textor, Chr. Thomasius, Adam Thraciger.

Henricus Varenius, Joh. Vereius, Andr. Virginus.

Joh. Georg Walch, Joh. Wandal, Christian Weisen,

Chr. Weissbach, Jacob Weller, Sam. Werenfels, P. Wichmann, Joh. Jever Wilburg, Joh. Winckler, J. Chr. Wolf.

Joh. Caspar Zeumer.

Petrus Zornius.

This list may lack consistency, especially where the Latin form of a proper name, in nominative or in ablative, has been listed instead of the original German form. I trust the reader will overlook this apparent neglect of form, and bear in mind that the spelling of a surname two hundred years ago was less orthodox and uniform than now. Arnd was also spelled Arndt, as Berckenmeyer was spelled Berchenmeyer and Berkenmeyer. What is important, is the array of names on the list, showing the "kind of company" the brave pioneer preacher at Loonenburg cherished two hundred years ago.

The discovery, or rediscovery, of this long-forgotten library may mean little more than a modest museum curiosity. I trust it will mean much more, at least to Wittenberg students of theology, who if they find the tomes too ponderous, will get some inspiration from Berkenmeyer's busy life among his people and among his books. Aside from this, the incident of finding these books may encourage the spirit of search in some other library, harboring forgotten volumes from libraries of venerable pioneers, though the search may be more difficult than in a well-organized library like that of Wittenberg College. I am not sure but that a few of the Berkenmeyer books are at Gettysburg College, where there are several books containing the autograph of J. Chr. Leps, a successor of Berkenmeyer at Loonenburg, including a catechism from 1727. (See Evjen, Scandinavian Immigrants in New York, p. 155, note). The indices L, O, n would be ample proof.

Be this as it may, the "bulk" of the Berkenmeyer li-

brary is at Wittenberg College, Ohio; the "remnants" are probably still in existence, waiting to be found possibly in New York and Pennsylvania.

*Hamma Divinity School of Wittenberg College,  
Springfield, Ohio.*

NOTE.—The following data were obtained too late for embodiment in the text proper of the article. A volume containing twenty-one brief controversial writings on Chiliasm and the Jews adds these names to the list of authors: Christian Democrite, Esdra Heinrici Edzardi, Christian Georg Gottfried, Amynta Irenaeo, M. Leiding, Olger Paulli, Petrus Schipping, Burchardus de Volder.

The name of the celebrated Danish theologian Niels Hemmingsen (Nicolaus Hemmingii) must also be added to the list of authors. One volume is from his pen, and contains four Commentaries: on the Epistle to the Philippians; on First and Second Thessalonians; on First and Second Peter; and on Jude. The Commentary on Philippians was published 1564, the other commentaries 1566—all at Wittenberg, Germany. This is the oldest volume in the Berkenmeyer Library.

## ARTICLE III.

## THE MADRAS UNIVERSITY ACT OF 1923.

BY REV. J. ROY STROCK, D.D.

It is not necessary for me to trace the various circumstances which led to the reconstitution of the University of Madras. Probably the chief reason for the change is the wide-spread feeling that the old university was covering too extensive a territory and was, consequently, becoming unwieldy. Another cause is the present emphasis upon the various vernacular languages of the country and a growing desire for the establishment of at least one university for each principal linguistic area. There has also been a fairly continuous dissatisfaction with the system of affiliation by the University of Colleges situated at great distances from the city of Madras, the headquarters of the university. It was felt by many that the university had become little more than an external body of control, a mere examining and degree-conferring council, and, therefore, a body that could not inspire affection or pride in the students of the colleges. Another matter that was generally stressed was the failure of the university as a university to provide adequate facilities for advanced studies and research. That the act by which the university has been reconstituted makes a most decided forward step is not doubted by any who are acquainted with its provisions and also with the present condition of Higher Education in the Madras Presidency.

Along three lines especially the nature of the reconstitution of the university is of vital importance to us at Guntur and Masulipatam:—(1) the status and future of "Affiliated Colleges"; (2) the prospects for the establishment at no distant date of an Andhra University; (3) the present position of the "Second Grade Colleges."

The only difference between a "constituent college" and an "affiliated college" is that, in the terms of the Act, a



constituent college is situated within the limits of the university, and the expression "limits of the university" means "the territory within a radius of ten miles from Fort St. George" (in the city of Madras). It is clear, therefore, that under the new university the status of an affiliated college—like the Lutheran Junior College, Gun-tur or Noble College, Masulipatam—is the same as it was under the old university. The difference between the two classes of colleges is not one of efficiency but one of location. As it seems to me there is but one cause of fear respecting the future of the Affiliated Colleges, and that is that in the endeavor to establish a teaching and residential university at Madras, so much may be required to meet the enhanced expenditure upon the constituent colleges in Madras that sufficient funds may not be available for the simultaneous development of the affiliated colleges. Even though such a condition may exist for a few years it may be expected that as soon as the present state of financial stringency passes there will be sufficient funds available for all.

In at least three respects the position of the affiliated colleges is now better than under the old university. One of the "authorities" of the new university is the Council of Affiliated Colleges, an entirely new body. In addition to certain other definite powers assigned to it, the Council is "to advise the Syndicate and the Academic Council on any matter affecting affiliated colleges." The very existence of such a body means much for the affiliated colleges, for under the old university the cry of colleges distant from Madras was too feeble to be heard. Moreover, this Council elects ten members of the Senate and three members of the Syndicate, and so due representation is assured.

The second improvement in their position is due to the provision that the Senate shall arrange for "such lectures and instruction for students of affiliated colleges of the university as the university may determine," which evidently means that professors and lecturers appointed by

the University itself will not confine their work to the city of Madras but will serve the affiliated colleges also.

The most important point in connection with the new position of the affiliated colleges is bound up with the provision for the founding of new universities. One of the powers conferred upon the Council of Affiliated Colleges is the following: "to arrange in consultation with the colleges concerned for co-operation and reciprocity among affiliated colleges and for the concentration and co-ordination of resources for higher teaching and research and for the promotion of university life in suitable localities outside the limits of the university (i. e., outside the ten-mile radius) so as to prepare for the institution of new universities." The last clause is of extreme importance. It is a sort of challenge to the managers of affiliated colleges so to man and equip their colleges as to make them worthy of becoming at least the nuclei of new universities. I must also mention here the additional provision that enables the Government on the recommendation of the University, to recognize a local area as a 'university center,' that is, "as containing one or more colleges competent to engage in higher teaching and research work and to promote university life in a manner calculated to prepare for the institution of a new university." We may legitimately think of Bezwada, for example, as a potential "university centre" if it becomes the seat of the proposed first-class Andhra Christian College.

These provisions point to the second line along which the new Act is important for us. I refer to the probability that the establishment of the Andhra University will not be postponed much longer. Even as early as 1917 the Madras Legislative Council discussed this question. In October, 1920, the Senate of the University of Madras passed a resolution that "the establishment of a university for the Andhras [Telugu people] should be taken in hand without further delay." In 1921 the Government appointed a committee which considered all the questions involved and reported in April, 1922. Since the publication of this report nothing has been done, but the passing

of the new Madras University Act has paved the way for the establishment of other universities, as noted above, and certainly the stage reached in 1922 in respect of the proposed Andhra University was sufficiently advanced to warrant us to conclude that the first local university to be founded will be the Andhra University. It is likely that this university will largely follow in type the present Madras University except that all the colleges within its jurisdiction will become "constituent" colleges,—at least, all the first grade colleges. The fact that the Andhra University will most probably be established within the next year or two necessitates our treating the question of our Mission's contribution to the collegiate education of the Telugu country as a very urgent matter.

The Madras University Act of 1923 is extraordinarily important in connection with our college at Guntur because of its being only a second-grade college, i. e., a Junior College. One thing is perfectly clear in the Act—the university course begins with what is at present the third year of the B.A. degree course; in other words, the students in the first and second year classes,—known here as the intermediate classes and in the United States as the freshman and sophomore classes,—are properly speaking, not in the university but are only preparing for admission thereto. Section 36 (1) of the Act reads: "Students shall not be eligible for admission to the course of study for a degree unless they have passed the Intermediate Examination in Arts and Science of Madras or an examination recognized by the Syndicate as equivalent thereto." In spite of this clear declaration the Act recognizes second-grade colleges and provides for the election of five principals of second-grade colleges to the Senate, the Academic Council, and the Council of Affiliated Colleges by the principal of the second-grade colleges. There is, however, no inconsistency here for in section 37 of the Act definite provision is made for the possibility that eventually the university may cease to exercise any control over institutions preparing candidates for the entrance examinations to the university.

The Government of the Presidency is given authority to direct that the university's control shall cease if it is satisfied that other adequate arrangements have been made for the supervision and control of such institutions. It may readily be seen that such a change would cut off the second grade colleges from their connection with the university and thus they would become merely superior high schools, probably under the administration of the Department of Education of Government. I need hardly mention that under an arrangement of this character our Guntur College would be reduced from an affiliated college to a high school.

Another matter closely associated with this question of the future control of the intermediate classes is the duration of the arts course. At present it is four years, two years up to the intermediate examination and two years thereafter to the B.A. examination. It is generally agreed that a three years' course should be the minimum requirement for a bachelor's degree and it is also commonly held that this course should be continuous, i. e., without a break for a university examination, and that the course should, preferably, be pursued in a single college. A change of colleges during the course militates against college allegiance, and certainly an affection for a college is one of the strong forces operative in individual and national development. A prophecy about the final arrangement that may be adopted would be gratuitous. All that can be said is that a large and representative Government Committee, consisting of both officials and non-officials, which considered the applicability of the recommendations of the Calcutta University Commission was about equally divided on the question as to whether or not the intermediate classes should become a part of the High School course. Those who favored this plan voted in favour of a three years' university course (after the present intermediate stage) and for an additional year for those desirous of securing the M.A. degree.

I must state a few points about the type of the reconstituted university. It is not a unitary university like

our American universities in which the university provides all the teaching. Nor is it a unitary university of the Dacca type in which the university provides all the formal teaching while private "halls" or hostels may supplement this teaching by providing tutorial assistance for the students residing in them. Again, it is not a merely affiliating university, examining students from a number of colleges but doing no teaching. And it is not an affiliating university of the type which affiliates colleges up to the B.A or B.Sc. degree only and then provides as strictly university courses all of the work for higher degrees. The University of Madras as reconstituted consists of the colleges situated within a radius of ten miles from Fort St. George, Madras. In the words of Mr. Meston, Principal of the Madras Christian College, "The university is to express itself in and through these colleges. Each college, therefore, has its own place in the university. The university is to supplement the teaching given by the colleges and it is to provide by means of its lecturers and professors what no individual college could supply. It is at the same time to see that each university course is not, as at present, to be taken up in each college. In other words the university will co-ordinate, supplement, and economize. The medium through which the university expresses itself is the constituent colleges, each with its own contribution to academic and national life." All colleges connected with the university that are not "constituent" are "affiliated colleges." It is clear from the above that an affiliated college is much more loosely connected with the university than a constituent college. This position is in line with a resolution passed in March, 1921, by the Senate of the old University of Madras, which runs as follows: "That the affiliating functions of the university in regard to colleges outside of Madras be regarded as subsidiary and as of a more or less temporary order." Under the present type of organization the incorporation by statute of new universities is very definitely provided for and, naturally, the existing

affiliated colleges will form the points of concentration for the local universities that will gradually be established.

The university is to be administered by six "authorities":—the Senate, the Syndicate, the Academic Council, the Faculties, the Boards of Studies, and the Council of Affiliated Colleges. The Senate is the supreme governing body. It confers degrees, recognizes colleges, arranges for the inspection of colleges, promotes hostel and university life, and makes statutes. The Syndicate is really the Executive Committee of the Senate. The Academic Council is the academic authority of the university and has in its hands the control and general regulation of teaching and examination, and is responsible for the maintenance of the standards thereof. There are Faculties of Arts, Science, Law, Medicine, Engineering, Teaching, Commerce, and Agriculture, but others may later be added. Boards of Studies are attached to each department of teaching. I have already sufficiently outlined the work of the Council of Affiliated Colleges.

I shall close this brief account of the new university with a quotation from Mr. Meston, who says: "This Act comes as a challenge to every one who cares for the education of South India. If we who take part in education answer the challenge of this Act aright, equipping truly our colleges, and choosing those who are best qualified to sit on the councils of the university, and if the challenge meets an equally hearty response from those who can strengthen the university by their generosity, then this Act will prove a source of very great benefit to this presidency and the regions beyond. For the university which it creates, and the daughter universities which will arise, will bring into South India a great access of that culture which quickens the mind and enriches national life."

*Masulipatam, India.*

## ARTICLE IV.

AS TO PRESENT PERPLEXITIES.<sup>1</sup>

BY JUNIUS B. REMENSNYDER, D.D., LL.D.

No situation is more trying and dangerous than to be in the midst of a tempest-tossed, wrathful, destructive sea. If ever human helplessness is realized it is in such a troubled hour. But, as the spiritual is greater than the material, so is it still a severer trial when a tempestuous Euroclydon plunges into wild confusion the ocean of truth, and when, falling into a place where two seas meet, the faiths and hopes of the soul are likely to be crushed.

Such a crisis, at the present hour, confronts the Christian church. The confusion is the greater because the trouble comes not from without, but from within. Attacks from open enemies can be more easily and successfully met. But when Christendom itself is divided into opposing camps, when trusted leaders are arrayed against each other, when the Gospel "trumpet gives an uncertain sound, who shall prepare himself to the battle?" When Conservatives and Modernists, instead of leaguings together in defense of Christianity, are fomenting internal division and strife, and hurling ponderous missiles at each other, no wonder that plain Christians are perplexed, and that they fear that the good old Christian ship will be torn in pieces by these violent cross seas. But even if we have no Paul to reassure us that no serious danger will result, yet Christians have a right to look to their leaders for the counsel that will give them light and calm in such an hour of storm and upheaval. And this duty, though feeling our inefficiency, we dare not evade.

<sup>1</sup> Reprinted from the Biblical Review, January 1925, by permission.



Let us bear in mind that this situation, though so seemingly contradictory, is by no means new. Much as the church has ever suffered from the attacks of open foes and from pagan persecutions, her most serious dangers have ever come from within. Already in the second century the Gnostics, while claiming to be Christians and holding Christ to be the first of the sons of men, yet denied His divinity, and that God was incarnate in Him. In the third century, Porphyry, a brilliant leader, caused a great division, confusing many with the thesis: "We must not calumniate save only those who worship Him as a God."

In the fourth century, came the most crucial strife of any, when Christendom was distracted from one end to the other by the violent controversy over the true divinity of Christ, in which the chief representatives were Arius and Athanasius. The Emperor Constantine sympathized strongly with Arius, the influential Eusebiuses were on his side, and as far as human judgment can determine, Arianism would have prevailed, had it not been for the undaunted spirit of Athanasius, who, banished again and again from his episcopal see, and almost, if not altogether, miraculously escaping death, unswervingly held his ground, and the Nicene Creed finally prevailed and established the true divinity of Jesus Christ as the faith of evangelical Christianity for all time. Henceforth, Arianism was deemed heretical, and though surviving in various quarters for centuries, finally was extinguished, and the victory of orthodoxy was complete. Socinus in the sixteenth century, again, led a strong party who revered Christ as a man, but denied His true divinity, but the Socinian heresy, though gaining wide credence, was at last banished from the church.

Let us not think, then, that these attacks of our day disclose a modern or progressive spirit, for they are as old as Christendom, even dating back to the contentions in the Christian camp in the time of the apostles, and to the warning of Christ that "false shepherds" should seek to mislead the flock. And as the Lord has stood by



His holy church, in her fidelity to the Gospel, in all past perils, so let no Christian's faith be shaken by the present confused condition. Let us not fear that the foundations of the church and her Gospel will be overthrown, for "God is in the midst of her" and "her kingdom shall not be moved." The outcome of the present conflict is foretold in the history of the past, which, ever one of recurring strife, has always issued in the victory of the truth.

Many are troubled about the present controversy, as thinking it altogether unnecessary. They consider that it is simply a theoretical wrangle, a dispute about mere words and barren doctrinal details; that it is prejudice, exalting trifles into mountains. This is the opinion of worldly observers, and hence they look upon it as deserving only of ridicule. But this is a shallow judgment. The issue is one involving religion, and religion is a far more vital matter than politics, economics, science, and all the secular questions about which the world is so deeply concerned.

For religion treats of man's highest nature. It is his most deeply rooted intuition. It conditions his highest development. It pertains to that nature in him which is akin to the divine. It responds to the deepest call of his soul for God. Mind, heart, and will—his whole personality—thirst for the living God. Though man is finite, imperfect, limited, and to a large extent helpless, religion responds to the yearning for One all-good, all-knowing, all-powerful, and all-ruling—the Infinite. Moreover, his highest hopes, his only hope for immortal life, depend upon a personal God. Religion assures him that there is such a Being, and He welcomes men to know, love, and trust Him as their everlasting refuge and Father. In view of this, anything that concerns religion, that assails it, that doubts its reality, that threatens it, that changes its definition, arouses man's highest interest, involves that which he holds in his heart's most sacred shrine.

Hence it is a total mistake to regard the present discussion as frivolous, and as involving no deep interests. It revolves about points of transcendent moment, and the common Christian man rightly deems it of prime import-

ance. That it is so regarded is shown by the far-reaching commotion caused by the present religious agitation. The space given by the newspapers, the crowds who attend popular debates by representative opponents, and the excitement throughout Christendom, are amply justified. No thoughtful mind, then, can dismiss this contention lightly, but it demands every one's most serious study and reflection.

Coming to the particular questions involved in the present difference, a prime one is that of revelation. The most gifted pagans, as Pythagoras, Socrates, and Plato, used their keenest intellectual powers in striving to know whether there was a God, and what His nature must be. But they were only "blind seekers," after the divine. They did not pretend to have definitely discovered Him.

But when "the world by wisdom knew not God," as Paul says, when natural religion at its best had utterly failed, then came Christianity with its claim to be the true religion. It gave to the darkened sons of men the light of revelation. It claimed that God had determined to solve the deepest problem of human thought, the enigma of the ages, by making Himself known. This He did through a chosen line of prophets, and, finally, in the sending of His Son "to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

This is just the boon the ancient philosophers sought, but found their quest hopeless. Cicero, citing a list of philosophical opinions concerning the Deity, concluded: "Which of these opinions is true, is a difficult question. To know the Godhead is all darkness and difficulty." But in the Christian revelation these dark problems are made clear as the light of the sun. There is one personal God, supreme, just, loving, man's Creator and Father, caring for men, intervening to administer justice, to answer prayer, to show pity, "to hear the groaning of the prisoners, and to loose those that are appointed to death" (Psa. 102:20), and to give to man's quenchless thirst the water of everlasting life.

Yet now a point agitated is: Did God give such a revelation? Do the Holy Scriptures give us a record of divine truth, or merely the experiences and exalted opinions of holy thinkers? In general terms all admit that there has been such a revelation. But the dispute centers about the Scriptures as a final authority. One party contends that they are inerrant and infallible. The other replies that they contain manifest errors, and that they nowhere make claim to perfection. As usual, in contests between extreme minds, the truth lies with neither. The Bible had to be given in terms that a race ignorant of advanced science could understand, and thus had to employ language couched in terms of current knowledge. It had also to be transmitted through fallible men, and thus, in passing through diverse transcribers and tongues, it might not escape minor and trivial errors.

But, on the other hand, a revelation would have been unreal and useless, unless the truth in it was Providentially guarded. So the Scriptures do claim to have been written by men specially inspired for the task. These writers Paul called "God-inspired," (*Theopneustos*, 2 Tim. 3:16). Peter tells us that "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). The prophets begin their revelations with the formula: "The word of the Lord came unto me saying." And our Lord affirms the absolute truth of the Old Testament writings with the solemn prediction that "one jot or tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). He also declares: "Thy word is truth." Again, He directly refers to a statement in the Old Testament as "that which was spoken unto you by God" (Matt. 22:31). Once more He says: "Unto whom the word of God came, and the Scripture cannot be broken. (John 10:35).

Assuredly if, then, the Scriptures are the "truth," and the "word of the Lord," and the "word of God," and if they are recorded by men "moved by the Holy Ghost," they are perfect as God is perfect, and designed by Him

to be "the oracles of God," for the guidance and obedience of men. However some may regard them, in secondary and transient matters, as conforming to the conditions of the age, whenever they touch upon moral and religious questions there is cumulative testimony that they not only claim to be, but are, as inerrant, unchanging, infallible, and of as absolute authority as is God their author Himself.

Enormous strides have, during the last centuries and even decades, been made in science. The telescope has shown the inconceivable depths of immensity, and the marvelous wonders of the atom and electron have been revealed. A miniature universe of whirling systems has been found in the single atom of matter. Wonders and marvels have followed each other with awe-inspiring rapidity. This has led many to a deification of science. Hence an effort has been made to discredit religion and revelation. It is asserted that science rests upon facts, and that religion rests upon faith, imagination, myths, and hopes, which cannot stand before the all-consuming crucible of investigation.

But science and religion are two distinct departments, dealing with separate realities. Science has for its sphere nature and the material world. Religion is occupied with the supersensible. It turns its gaze upon the spiritual. Its realm is the transcendental. It sees the invisible. It finds the highest faculty of the soul in the quest for the Infinite. Science is only one method of quest for truth. Religion is another path by which is sought spiritual truth, as far higher than material facts as the spirit of man is higher than his body. Invaluable as is scientific discovery, it is ever balked by mysteries altogether beyond its power to solve. "The further," says Goethe, "scientific research advances, the more does it encounter the unsearchable." And Huxley affirms that for "every problem that science solves, it opens a dozen more that are insoluble." All scientists agree that science can only state the How, but cannot answer the Why?

Closely interrelated as are the faculties of the human

personality, yet reason is the organ of the mind, and faith that of the religious nature. Reason reaches its results by the processes of logic, whereas faith is the organ by which truths deeper and more primary are discerned. It is the eye which sees the truths beyond the ken of reason. Its convictions are intuitive and irresistible. These perceptions are immediate. With the vision comes the conviction of their reality. The greatest truths, like the conception of God, are not deducible from reason, but are intuitive perceptions. They are stamped upon the soul as necessary thoughts, like the innate authority of conscience and the moral law, which we do not arrive at by any process of reasoning, and which admit of no doubt. Hence the universality of religious beliefs, whereas error is neither universal nor able to endure the test of time.

Pascal well says: "It has pleased God that divine verities should not enter the heart through the understanding, but should enter the understanding through the heart." And again: "There is nothing more in conformity with reason, than the denial of the supremacy of reason." And that faith must precede and underlie every rational and scientific process, even the great apostle of pagan philosophy, the universal Greek genius, Aristotle, warns his disciples thus: "Faith is the necessary postlude for finding the truth." We admire the world's great philosophers, princes in the realm of reason, but far mightier are the heroes of faith, clothed with the power to behold the unseen and eternal; for this has allied them with the divine, and has invested them with "the power of God." Reason has its legitimate province, and it has a right and duty to see that our faith is rational and not visionary or superstitious. But faith is the supreme test of the religious nature. Therefore Christ made it primary and essential, saying: "Blessed are they that have not seen, but have believed." "Faith worketh by love," says Paul. As the mother loves her child because it clings to her breast with an absolute confidence, so the Father loves the one who believes in His goodness, who

places in Him an absolute trust, and whose love forbids the least doubt of His overshadowing wings and His providential care.

A feature of the present situation is the denial of the supernatural in religion, the attempt to reduce it to a natural system capable of being explained in accordance with the ordinary laws of experience. This is simply the effort to rationalize religion, so that it may take its place with science, philosophy, and ethics, to be explained on natural grounds, and to be defined within the limits of common reason and the ordinary sequence of law. Dr. George A. Gordon contends that the advance of science overthrows the whole scheme of the supernatural and "seems to threaten the entire tradition of miracle." And the eminent scientist, Professor J. Arthur Thomson, in the *Outline of Science*, recently published, quite denies any possibility of divine intervention, excluding prayer and the resurrection as impossible. A large chapter is devoted to evolution, and it is made to account for the greatest marvels, while the name of God is not once mentioned. This is idolatry in a modern form, not the ancient worship of gods of stone, but the deification of natural law. Accordingly the miracles of Scripture are repudiated as legendary interpositions and fabricated breaks in the order of nature.

In reply it is to be said that religion in its very essence consists of the supernatural. It is that sphere in which the human mind, utterly dissatisfied, with the weakness of natural knowledge, seeks for higher truth, for something quite beyond what reason can give; where it voices its immortal aspirations, cries out for the supernatural. Hence the history of religion shows their claims to the sanctions of a revelation, to divine intervention, giving them a clear and positive knowledge, and of the unfathomable mysteries of being and life. This fact was illustrated among the Greeks, who represented the noblest attainments of the natural reason by the oracle of Apollo, in his temple at Delphi, where messages were believed to have come from the god.

This truth, thus dimly conceived by paganism, finds its full illustration in the Christian religion. It is not unnatural or unreasonable, but emphatically rational and logical, that a free personal God, a Father, whose highest attribute is love, would not leave His children in doubt, uncertainty, and mental and spiritual darkness. But it is in the highest degree probable, and in conformity with His nature, that He should respond to these deepest aspirations and cries of the soul and cause light to shine on the inscrutable mysteries of being, or as the Scripture so strikingly says: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. 9:2).

Accordingly the theophanies of the Old Testament, the visions of Jehovah given to holy men; the revelations of His righteousness, His "loving kindnesses" and His "tender mercies;" and His intervention for deliverance of men from doubt, oppression, and evil—all are most consonant with His nature, and so beautiful, comforting, and blessed as to carry the most irrefutable conviction of their reality. And miracles confirm the truth of this intervention of divinity. Christianity is thus permeated throughout by the miraculous. The question of miracle is but one phase of the question of the supernatural, and back of this lies the question whether Christianity is a religion, or merely a scheme of natural ethics.

Miracles were necessary to convince men of the reality of the supernatural, divine intervention. Christ Himself constantly referred to them to authenticate His divine mission. Thus, to allay the doubts of John the Baptist, sending the inquiry as to whether He was the Christ or no, He gave as the conclusive answer: "Go and shew John again those things which you do hear and see."

The supernatural, then, is not an incident of Christianity, to be lightly cast aside, but it is its very essence. It lies at the base, and is interwoven with its whole structure. The Christian religion stands or falls with



the supernatural. It so permeates its warp and woof that it cannot be separated without rending the entire vesture. The supernatural, the miraculous, is the distinction, the attraction, the comfort, the assurance, the life, and the power of Christianity.

This supernatural element of Christianity is embodied in concrete historic facts, whose record so largely forms our Bible. When today the preachers who deny the miracles of Christ and Scripture and protest against all that is supernatural in Christianity are rewarded by crowded audiences, let them remember that this is but the popular rage for novelty, and when that curiosity abates, a religion bereft of its life will leave them but empty churches.

The present dispute in some parts of the Christian church concerns doctrines which are, on the one hand, claimed to be essential to the Christian religion, and on the other, held to be matters of liberty. Dr. Fosdick, in his pamphlet, *Shall the Fundamentalists Win?* enumerates these fundamental doctrines as: The Authority of the Scriptures, the Virgin Birth, the Vicarious Atonement, the Bodily Resurrection, and the Second Coming of Christ. The bare mention of these doctrines as being in dispute confounds the ordinary Christian, who has become so familiar with them in Gospel terminology.

Although Dr. Fosdick, in the pamphlet referred to, disclaims them all and deplures such a result as their retention as a vital part of the Christian's faith, yet the chief center of attack is the Virgin Birth. This, it is held, it is legitimate for a Christian to deny as a matter of practical indifference. If the Virgin Birth stood entirely alone, this might be admitted. But its opponents never state how vitally it is bound up with the whole Christian system. First, the opposition to it is based on the ground that it is a supernatural birth. But this objection would sweep away the entire fabric of Christianity, which is a supernatural religion throughout. Again, Christianity stands or falls with the authority of the Scriptures, and, as the Virgin Birth is foretold in the Old



Testament and is related most specifically in the Gospel of Matthew, and of Luke who tells us that he had "perfect understanding of all things from the very first," this fact cannot be denied without the definite repudiation of the Holy Scriptures. Further, the Virgin Birth has an intimate relation to the union of the divine and human natures in Christ. John calls Him the only begotten Son of the Father, and Paul tells us that He was God's Son "made of a woman." Christ unites both divinity and humanity in His origin. Hence Horace Bushnell said: "If Christ had not been born of a Virgin, it would seem that He *should* have been."

The doctrine of sacrifice for sin lay at the basis of religion as outlined by Jehovah in the Old Testament. A suffering Messiah who was to be wounded for our transgressions, bruised for our iniquities, and upon whom the Lord hath laid the iniquity of us all, is the recurring theme of Isaiah, the greatest of the Old Testament prophets, and it reaches its climax in the Twenty-second psalm, which begins with Christ's cry of agony on the cross: "My God, my God, why hast thou forsaken me?" Paul, the great apostle whom the risen Lord calls His "chosen vessel," to be His interpreter to all mankind, deems this article of the vicarious atonement the central Christian truth, on which depends his faith and from which springs his adoring gratitude and his missionary zeal. Ever and again does he tell us that "Christ died for our sins, the just for the unjust, that we might be reconciled unto God;" "whom God hath set forth to be a propitiation through faith in his blood."

This is the heart of Paul's and Peter's Epistles. It is the warp and woof of the Gospel of Christ. No mistake then, did the church make in choosing the cross for her symbol. Two things are central in the Gospel: First, the guilt, the punishment, and misery of sin, which a superficial modern diagnosis would minimize; and, second, the infinite love of God in giving His Son a sacrifice to save the world that could not save itself. Certainly one who depicts neither the wickedness of sin nor

the Christ who suffers its penalty has no true or just conception of the "mystery of the cross."

We wonder at the daring and power of the apostles in face of persecution and death. When the wondrous life ended in the weakness, shame, and death of their Master on the cross they were disenchanted, dismayed, scattered, and utterly hopeless. "They trusted that it had been he who should have redeemed Israel." Even Peter denied his Lord, and all the others fled. What could have suddenly transformed this downcast and helpless band into a bold and dauntless company, who set about systematically to conquer a highly cultured world, to adore as its Lord One who had died the shameful death of a criminal? And what this despised, illiterate, influential group set out to do it did actually accomplish. The answer is given in the admission of Bauer, among the ablest of skeptics: "Nothing but the miracle of the Resurrection could disperse the doubts which seemed about to cast faith itself into the eternal night of death."

It was this astounding fact, this victory over that dark enemy, Death, who held all the great minds of antiquity in the bondage of fear and despair, which, to the discouraged disciples, proved Jesus to be "the Son of God with power." When the risen Lord appeared to them and gave them their world-wide commission and assured them of His spiritual presence they felt that the victory of Christianity was assured. Accordingly, Peter and Paul, in their sermons before synagogues and kings, always make their loyal appeal for conviction to the incontrovertible and mighty fact of the Resurrection.

And on what grounds is this triumphant fact opposed? Because it is a bodily resurrection, a resurrection of the body. But what other resurrection could there be? The Spirit is not buried and can not rise again. But it is objected, that the body decays and dissolves, and how then can it rise again? Jesus Himself has conclusively answered this doubt. When the Sadducees came to Him with their problem and objection He responded: "Ye do err, not knowing the scriptures, nor the power of God." Here we have the conclusive answer. If we believe the

Scriptures to be the Word of God, the authoritative truth, and if we do not limit the omnipotence of the Almighty, then we can receive what Christ said at another time: "Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth."

A definite form of negative criticism at present is that of opposition to the great creeds of the church. It is protested that they fetter liberty, retard progress, encourage formalism, that they enshrine doctrines that are not historic facts, and that they deter thinking minds from entering the church.

What are creeds? They are simple, succinct expressions of the essentials of Christian faith. So said the Apostle: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). But belief and confession imply some definite truth to be believed and confessed. Hence the church came to define the minimum of faith requisite to an intelligent confession. The history of the Apostles' Creed shows that this was done in the most careful manner. Step by step, each vital Christian doctrine, as defined and agreed upon by eminent teachers, and ratified by great ecclesiastical councils, was stated in simplest form in the Creed, until it grew to its present form. The Creed is not set forth as an authority in itself, but only as the common agreement of Christians as to the generic teaching of Scripture, to which creeds are ever subordinate.

The Creed does not interfere with any one's private judgment. But it is rational for him to consider that that faith "which has been believed everywhere, in all ages, and by all," as St. Augustine says *i. e.*, which is confirmed by the judgment of millions of Christians, is more likely to be the true interpretation of Scripture than that of one erring, partial mind. The Creed itself is thus a great and enlightening aid to the individual believer; it is a strengthening bond of union, that his confession is concurrent with the whole Christian Church

throughout the world. And in pledging Christian teachers to it, it thereby guards simple minds against heresies and all sorts of wild vagaries.

The chief popular opposition to creeds is based upon the demand for constant change. But the Christian believer rejoices in the conviction that in the Scriptures he has truth pure, unchanging, and absolute, in whose eternal verity he can safely rest his hope of eternal life. He does not fear that what is true to-day may be false to-morrow.

The real issue at stake is, after all, the divinity of the Lord Jesus Christ. A full belief in our Lord's true Godhead carries with it all the Christian corollaries. The revelation of God in Christ was supernatural. Christ was supernatural in His pre-existence, supernatural in His Person—a union of God and man—supernatural in His conception by the Holy Ghost, and in His virgin birth, supernatural in His "being without sin," supernatural in His consciousness of absolute oneness with His Father, supernatural in His being "the Truth," supernatural in His miracles, supernatural in His infinite love and atoning death, supernatural in His resurrection and victory over the grave, supernatural in His ascension and promised return in glory, and supernatural in His kingship of the church of God which, guided and overruled by His invisible Presence, presses on to the universal Kingdom of righteousness, peace, and brotherhood. Hence, attack upon any one of these supernatural attributes is, no matter how honestly or sincerely it may be made, really an attempt to limit our Lord's true divinity.

This Bishop Gore says that, "all those [possibly there have been a very few exceptions] who have opposed the Virgin Birth, have been deniers of the Divinity of Christ.' Even a Goethe wrote: "I esteem the Gospels to be thoroughly genuine; for there shines forth from them the reflected splendor of a sublimity proceeding from the Person of Jesus Christ, of so divine a kind as only the divine could ever have manifested upon earth." Once truly accepting this central doctrine of the divinity of

Jesus Christ, and "beholding," with John, "his glory, the glory as of the only-begotten of the Father," all difficulties will vanish and all doubts yield to adoring faith.

We are told that, if we wish to hold intelligent youth, and to be in line with modern progress, we must admit that much of our holy faith rests upon legends and that this practical age demands "facts instead of myths." Contrariwise, our holy faith rests upon proven, incontestable, historic facts. Myths do not conquer, and do not create a totally new world as Christianity has done. Mankind is too intelligent for such an irrational procedure. And the writer may be permitted to say that, in a ministry of over two score years in the center of New York City, with his young people going to such institutions as Harvard, Yale, and Princeton, Vassar, Bryn Mawr, and Smith, he never had a young man or woman who criticized him for preaching the simple, old, evangelical Gospel. Doubts and criticisms and dangers to the faith do not come so much from the young to the pulpit, but from the pulpit to the pew. When preachers are ever heralding what they do not believe, gradually their hearers, old or young, are led astray. True progress comes, not from rejecting old, tested, and proved foundations, but by revering and building upon them.

Let no Christian then be "perplexed" or troubled by the uncertain voices arising in some quarters of Christendom. I conclude in the words of a great theologian and eminent Christian: "Christianity and Christ will triumph. At His name all hearts beat, all knees bow. And in all time will the image of Jesus as portrayed in the Gospels, exercise its mysterious power over the minds of men, and the Spirit which proceedeth from Him become a bond, uniting them in faith and love to Himself, and thus a bond of love uniting the whole human race." (Luthardt: Fundamental Truths of Christianity, p. 297.)

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## ARTICLE V.

## LUTHER AND RELIGIOUS EXPERIENCE.

BY PROFESSOR T. B. BIRCH, PH.D.

## I. THE NATURE OF RELIGIOUS EDUCATION.

Christian education seeks primarily to condition the development of the religious nature and of spiritual growth by the introduction of control into experience. It presents a definitely classified and comprehensive knowledge of the truths and principles of the Christian religion. It employs the known pedagogical methods of application of truths and principles to practice.

Frequently, religious education has been regarded as a certain kind of education which does not need to observe the ordinary rules of procedure or to employ the usual machinery in stocking the mind with religious content, in securing proper emotional reactions to the truth, and in eliciting consistent moral and spiritual fruitage.

An emphasis upon the Pauline principle of approach—first the natural, then the spiritual—and upon man-made methods and machinery in order to develop the spiritual life, does not necessarily mean that man does not possess or develop power of spiritual apprehension which puts him into direct communication with divinity without the use of the ordinary means and methods employed in developing the religious nature. Luther believed that “the same concept-making machinery, the same emotion-producing process, the same choice-making power of everyday life must be relied upon to develop religion” and spirituality. Common sense, understanding, and reason are as useful in teaching religion as in any other sphere of life.

The spiritual nature of man is not to be considered an element foreign to the nature of man, a mysterious entity, an inaccessible part of man's being, which does not de-

pend for its development upon any other power of man, and can, therefore, be educated entirely apart from all other natures of man.

The spirit may be considered the unitary consciousness of man so functioning in relation to Deity and spiritual realities that the "Holy Spirit," acting through the Word, leaves no recess of Man's nature, however secret, or by whatever name called, untouched by its operations."

Religious education seeks to solicit the aid of the divine and the human elements in developing this unitary consciousness and in directing it in acquiring such spiritual strength and insight that the spirit of man and the Spirit of God may "correspond and harmonize" in functioning in evaluating and discriminating between things supreme, the spiritual, and things of a lower and earthly order, so that the Spirit may take control of inferior powers, regulate their actions and introduce harmony into the activities of the individual in accordance with the proper conception of the Supreme Value, and thereby bring into right relationship with God unitary man whose "spirit is destined for heaven for which God has created, endowed and redeemed it."

## II. THE FUNCTION OF RELIGIOUS EDUCATION.

The chief function of religious education is to assist in creating a clean heart and in renewing a right spirit within the individual. Such a result involves a revelation of a sense of weakness, incompleteness, limitation, inadequacy, insufficiency, and the need of a supreme being who reigns over all, rules all, and is the final authority over all the affairs of men. It indicates a desire to be free from the bondage of the natural, instinctive, impulsive, to be weaned away from allegiance to petty affairs, the haphazard, hand-to-mouth, humdrum level of ordinary human existence characterized by sensual, selfish, trivial, flabby living. It signifies a summons from the transcendent, fragmentary, unsatisfying character of mundane experience into a larger realm of deep breathing and



brighter vision of the life of the Spirit. It secures relief from the temptations, trials, illusions and disappointments of life, excites devotion of the entire man to and a positive espousal of great ideals, encourages unstable man to seek and to worship a power higher, holier, more consistent than his own. It inclines man to trust the sufficiency of the merits of Christ rather than his own insufficient merits, to seek peace with God and to dwell above the storms of life in the calm begotten by confident faith in the Infinite.

Such a religion seeks to secure a proper response of the unitary man to divinity, to attain completeness and unification of the entire self, and to conserve all values measured in terms of the Supreme Value, Christ.

Such a religion, relived in the experience of the individual, produces a spiritual power which strengthens the individual in his efforts to translate his religion into conduct, inspires him to think great thoughts, develop high ideals, feel strong emotion, quicken enthusiasm, make right decisions, acquire skill in living well, cultivate such personal attitudes toward the worth-while, and to develop such religious interests, affections, standards as lead to an evaluation of all things with true perspective in terms of God revealed in Jesus Christ; an evaluation which leads to a proper conception of truth, a congruous expression of emotions in the presence of the Divine, and a development of the fruits of life consistent with what the individual thinks, feels and does in consequence of reconciliation with God, recognition of a community of interests with Him, and a joyful service of Him.

Religion employs and develops the whole man, all his faculties, mental states, all human qualities, all the reactions of the entire personality of man to the boundless Personality, in order to establish a proper relation between divinity and the whole human nature by the vitalizing, directive, developing power of universal and everlasting truth.

Such a conception and product of religion enlists



"man's thoughts of God, his feelings towards God, and his conduct in relationship to God," and demands that he strive to think the best, feel the best, do the best, which results in a realization of the unitary self in terms of the Supreme Self.

### III. WHAT CONSTITUTES A CHRISTIAN EXPERIENCE.

a. A Christian experience embraces intellectual, emotional, and volitional elements. The Psychology of Luther recognized that "man is composed of a two-fold nature, a spiritual and a bodily: as regards the spiritual nature which they name soul, he is called spiritual, inward man, new man; as regard the bodily nature which they name flesh, he is called the fleshly, outward, old man."

Luther believed in the duality of body and mind, or soul, and their interrelated and interdependent play in religious education. In the Pauline statement that "faith cometh by hearing," he recognized that ordinarily the stimulation of the sensory organ precedes the acquirement of knowledge and the exercise of faith.

Luther insisted that "we must continually maintain that God communicates His Spirit or grace to no one but by His word. The Word alone has power to make the true Christ, who has died for our sins, present in the heart." "The soul can do without everything except the Word of God, without which, none at all of the wants are provided for. But, having the Word, it is rich and wants for nothing, since that is the word of life, truth, light, peace, justification, salvation, joy, liberty, wisdom, virtue, grace, glory and of everything good." Luther not only believed in the need of an intellectual content, or knowledge, but insisted that it must be of a two-fold character, perform a two-fold function, and provide a two-fold product.

To him the essential mental content must be a knowledge of both the precepts and the promises of the Scriptures, for "the precepts certainly teach us what is good but what they teach is not forthwith done, for they show us what we ought to do, but do not give us the power to

do it. They were ordained, however, for the purpose of showing man to himself, that through them he may learn his impotence for good and may despair of his own strength. For this reason they are called the Old Testament, and are so."

"Now when man has through the precepts been taught his own impotence, and become anxious by what means he may satisfy the law—for the law must be satisfied—so that no jot or tittle of it may pass away, otherwise he must be hopelessly condemned, then, being truly humbled and brought to nothing in his own eyes, he finds in himself no resource for justification and salvation."

"Then comes the other part of Scripture, the promises of God, which declare the glory of God."

Luther states that "since the promises of God are words of holiness, truth, righteousness, liberty and peace, and are full of universal goodness, the soul, which cleaves to them with a firm faith, is so united to them, nay thoroughly absorbed by them, that it not only partakes in, but is penetrated and saturated by all their virtues. For if the touch of Christ was healing, how much more does that most tender spiritual touch, nay absorption of the word, communicate to the soul all that belongs to the word. In this way, therefore, the soul, through faith alone, without works, is from the word of God, justified, endued with truth, peace and liberty, and filled full with every good thing, and is truly made the child of God." "The soul needs the word alone for life and justification. Thus the believing soul, by the pledge of its faith in Christ, becomes free from all sin, fearless of death, safe from hell, and endowed with the eternal righteousness, life and salvation of Christ."

Luther has called attention to the modern emphasis upon two phases of religious education when he said that "when you begin to believe, you learn at the same time all that is in you is utterly guilty, sinful, and damnable. and that when you have learned this you will know that Christ is necessary for you." Negatively, to be religious involves the individual's experimental realization of the

inadequacy of his own endeavors, a lack of proper adjustment of his several natures to one another and of the individual to God; positively, true religion affects the entire life of the individual and secures a progressive unification of man with himself, his fellow-men, and his God. It means that there has been built up a personal religious experience which embraces in right relation and proportion the intellectual content, an emotional reaction to it, and volitional expression, or good works.

But Luther's experimental and rational conclusion as to the dependence of faith upon knowledge and knowledge upon sensory stimulation does not prevent his conception of the mystical presence of the Holy Spirit in the word and its working through and by the means of the word in the mind unto the conversion of the individual.

But Luther's combination of experimental and rational elements with the mystical element does prevent the development of a wholly subjective, fantastic, dreamy mysticism, subjectivism, or individualism, undirected by the external, objective Word. Luther retains enough of a cool, sober, rational trust in the inherited wisdom of the race, and a sense of dependence upon the work of the Holy Spirit to reject the radical mystic's confidence in his own self-sufficing inner-life and subjectively obtained experience.

In the development of religious experience, Luther's view also deprecates a religious life which is the product of a cold, intellectual rationalism and an excessive institutionalism. Luther's mysticism provides a way by which grace and power from God may be acquired independently of disciplined sense, reason and expressive acts. This truth, grace and power from God may, however, be reduced by the one who runs and reads to an experienced basis and may inspire a belief in a religious truth, whose ever deepening interpretation makes clearer religious values and righteous purposes, wins personal appreciation of its transforming power, and develops an unshakeable trust in the personality of Jesus.

Complete intellectual comprehension of the truth is not

possible to finite man. It is absolutely impossible to demonstrate the validity of all the Christian doctrines so that the intellectual conclusions may not be assailed, yet there may follow emotional satisfaction when knowledge, assent and confidence are the essential elements of believing faith. Only such an end justifies the providing of an intellectual content by preaching the word in season and out of season.

Luther is clear in his statement that the truth of the Scriptures is not to become a content of the mind merely for the sake of the knowledge acquired, but for what can be accomplished through it as a means to an end. He stated "that it is not sufficient, nor a Christian course, to preach the works, life and words of Christ in an historical manner, as facts which it suffices to know as an example how to frame our life, as do those who are held the best preachers, and much less so to keep silence altogether on these things and to teach in their stead the laws of man and the decrees of the Fathers."

The truth as a content of the mind has no intrinsic value apart from its function in life-making.

Intellectual knowledge is a valuable asset in teaching religion, but the important thing is not the so-called rationality or irrationality of the intellectual concepts, but their power to aid in developing a spiritual life of faith, vision, and service, which functions in a distinct type of moral conduct and Christian character.

To produce such a result there must be forceful presentation of the fundamental truths of the Bible as the culture-material selected by divine and human minds out of the collective human and divine experience, which has satisfied the religious needs of man in the past, and, under all conditions, can go meaningfully into the living experiences of men in order to fulfil its end, the transformation of lives by a spiritual power whose fruitage is seen in the product of a growth of transforming truth and the development of such a growing and prevailing consciousness of God that the whole attitude of mind and the complete trend of life become religious.

b. The Emotional Element in Religious Experience.

But a Christian experience embraces more than mere knowledge, intellectual content. Truth planted in the mind, does not necessarily produce the desired fruit unless there is developed a congruous feeling, and an emotion arising from a proper attitude of the mind toward the intellectual content. Truth can never become a part of personal experience until the mind has given personal assent to the validity and value of the content of the mind. The individual may study the word intelligently, prayerfully, faithfully, zealously; but unless the proper feeling tone and personal emotional reaction of the mind to the truth are obtained there can follow no correct religious action.

With some persons their one great failure has been their insistent emphasis upon proper and even detailed development of the subject-matter without realizing the need to elicit the personal emotional force and fire which evoke such assent, confidence, resolution, and movement of the will, as accompany the expressive acts which indicate "the fruits of the Spirit."

The teaching of the word must be followed by the production of that individual emotional reaction to the truth upon which depends personal acceptance of the truth and the development of the steadying, safeguarding force of religious sentiment which is the result of certain emotional states induced by a trend of religious ideas.

There can be no religion without feeling and emotion. The Christian religion demands that personal attitude of the mind towards the truth which makes possible the personal evaluation of all reality in terms of the ultimate value, Christ.

But care should be exercised so as not to excite emotion for its own sake, or to develop a shallow emotionalism which is often the result of an artificial reaction of the mind to little or imperfectly understood Biblical truth. An emotional force may be the outcome of a reaction to an intellectual content which is due merely to

the presence in the mind of pleasurable sensory elements. A religious emotional reaction may also be due to intense nervous excitations and the accompanying physical disturbances which are often the product of the fervid and superficial teaching which presents an intellectual content containing little of Christian truth. Such a sensational content, therefore, induces an emotional power of little religious value. The proper religious emotion is the product of the reaction of the mind to the truth as it is reflected in the life of Christ.

Luther states that "there are now not a few persons who preach and read about Christ with the object of moving the human affections to sympathize with Christ, to indignation against the Jews, and other childish and womanish absurdities of that kind."

Luther insists that the preaching of the word and the arousal of an emotional attitude to the truth has but the one object of promoting faith in Christ "so that He may not only be Christ for you and me and that what is said of Him and what He is called, may work in us. And this faith is produced and is maintained by preaching why Christ came, what He brought us and gives to us and what profit and advantage He is to be received." Luther asks "whose heart would not rejoice in its inmost core at hearing these things. Whose heart, on receiving so great consolation, would not become sweet with the love of Christ, a love to which it can never attain by any laws or works?" A saving and conquering faith is born of a knowledge of Christ and a congruous personal emotional reaction to the truth that gives rise to the appropriating faith whose essential elements must include knowledge, assent, and confidence.

#### c. The Volitional Element in Religious Experience.

A religious experience develops with the assistance of personally appropriated religious ideas and religious emotions, but it must also include a volitional element which is reflected in appropriate deeds, moral conduct, and Christian character. Faith without works is dead.

Some seem, however, to believe that faith cometh by hearing and functions without proper expressive acts, or works. Ideas and emotions without expression of them are religiously valueless. Truth taught should arouse appropriate emotions which must not be excited merely for aesthetic or other values, but must be drained off into proper moral and spiritual fruitage. Religious experience includes knowledge, emotion, faith, expressive acts.

Luther stated that "it is clear that as the soul needs the word alone for life and justification, so it is justified by faith alone, and not by works." He also insisted that "the first care of every Christian ought to be to lay aside all reliance on works, and strengthen his faith alone more and more, and by it grow in the knowledge, not of works, but of Jesus Christ, yet works may be done to the glory of God, if faith be present."

Luther believed that expressive acts are necessary as long as "a man remains in the mortal life upon earth in which it is necessary that he should rule his own body and have intercourse with men, for man must seek to subdue the body by the spirit so that the body may obey and conform itself to the inner man, being conformed to God and created after the image of God through faith, rejoices and delights itself in Christ, in whom such blessings have been conferred on it, and hence has only this task before it: to serve God with joy and for naught in free love."

Luther says that works are not, therefore, "done with a notion that by them a man may be justified before God by his works but that the body may be brought into subjection, and be purified from the evil lusts. For when the soul has been cleansed by faith and made to love God, it would have all things to be cleansed in like manner, and especially its own body, so that all things might unite with it in the love and praise of God." Therefore, volitional experience, expressive acts, are necessary in order that the body may be disciplined and brought into subjection and be made to serve God. "A Christian being consecrated by his faith, does good works, but he is not by



these works made a more sacred person or more a Christian."

"Good works do not make a good man, but a good man does good works. Thus it is always necessary that the person should be good before any good works can be done, and that good works should follow and proceed from a good person." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

"The person of the man must be good or bad before he can do either a good or a bad work; and his works do not make him bad or good, but he himself makes his works either bad or good." "Faith, as it makes a man a believer and justifies, so also it makes his works good."

These statements should guard Protestants against some present-day utilitarian conceptions of religious experience, which put too much stress upon personal and social work without having a care to a correct conception of Christian truth, personal devotion, and piety.

Luther says that "the word of grace and of the promised remission of sin must also be preached, in order to teach and set up faith, since without that word contrition, penitence, and all other duties, are performed and taught in vain."

Clear, potent religious ideas, proper motives, deep emotions and sentiments arising from a love of God and faith in Christ, must be excited as the sustaining forces to be utilized in forming good moral habits and in developing spiritual character and insight.

The religiously burnt district is usually the product of a wrong conception of what is truth, of superficial emotional excitement, or of failure to direct the emotions aroused into right actions which aid in perfecting and crystallizing religious experience in terms of deeds and habits.

Therefore, Christian education must be made to function in such a way as to produce religious situations, habits, and powers which may be directly employed by the Spirit in developing proper moral conduct and correct religious life.



## IV. THE PRODUCT OF RELIGIOUS EDUCATION.

Religion ought to be a product of the functioning of proper religious truth, correct emotional life, and the consistent expressive acts which evidence the influence of the right inner-life of the Christian.

Luther states that "religion is not to be identified with the performance of acts of public and private worship, nor with possession of information about religious literature, history and theology, nor with susceptibility to emotional excitement."

Luther adds that "we cannot live in the world without ceremonies and works, yet ceremonies are to be no otherwise looked upon than as builders and workmen look upon those preparations for building or working, which are not made with any view of being permanent or anything in themselves, but only because without them there could be no building and no work. When the structure is complete they are laid aside."

Luther also states that "It is not from works that we are set free by the faith of Christ, but from the belief in works; that is, from foolishly presuming to seek justification through works. Faith redeems our consciences, makes them upright and preserves them, since by it we recognize the truth that justification does not depend on our works, although good works neither can nor ought to be absent. Thus our doings, life and being, in works and ceremonies, are done from the necessities of this life, and with the motive of governing our bodies; but yet we are not justified by these things, but by faith in the Son of Man."

"The Christian must therefore walk in the middle path, and set these two classes of men before his eyes. He may meet with hardened and obstinate ceremonialists, who, like deaf adders, refuse to listen to the truth of liberty, and cry up, enjoy, and urge on us their ceremonies, as if they could justify us without faith." But expressive acts are but means to an end. They ought to be employed to awaken in the mind of the individual an in-

creasing realization of a gap between what is real and ideal, so that there may arise a desire for unification of self, identifying of self with the Supreme, and maintenance of proper relations with other men.

The Christian religion must include morality as a product, for a man cannot be a Christian and be immoral. A man cannot secure unity of life in accord with religious ideals and fail to observe the laws governing the conduct of man with other men. Religion should reflect a morality exhibiting intelligent instruction in acceptable standards of right and wrong, deliberate personal choice of action for the good of the group, full responsibility for thoughtful decision, and cautious care in the character of advice which is often so recklessly given by those in positions of power and influence.

Religion should also be reflected in habitual actions, the sum of which constitutes character. Isolated acts of good or bad intent, or of good or bad result do not make a man moral or immoral, religious or irreligious. Character is the product of repeated indulgence of fixed tendencies, of stabilized attitudes of mind, of habits rather than sporadic deeds. A single righteous expressive act does not make an individual a Christian, nor does an ignoble act make a man a rogue.

Religion should reflect a life which is the product of a long process of instilling moral precepts, of inciting religious emotions, of building up religious sentiment, of habit-forming, of eternal vigilance against exceptional behavior, and of constant practice of desired virtues and habits.

The Christian religion ought not only to produce and express itself habitually in a proper emotional life, but also in the following characteristic virtues: purity, sincerity, temperance, prudence, orderliness, cleanliness, patience, charity, self-control, self-forgetfulness, humility, candor, honesty, honor, justice, fidelity, loyalty, devotion, perseverance, consistency, co-operation, friendliness, good-will, kindness, gentleness, generosity, respect, obedience, service, patriotism, courage, heroism, Sab-

bath-keeping, church-going, and other passive and active virtues.

Such moral and religious virtues suggest right ideas and ideals as their source. Ideas constantly repeated find expression and permanency in attitudes of mind and habits of body. "The highest and holiest aspirations find their avenue of achievement through the bodily organ." "The passions that are low and unworthy obtain their means of gratification also by way of the physical organism." Certain postures, tones of voice, and facial expression have been considered indicative of and appropriate for the expression of certain religious feelings and conceptions. These postures, tones and expressions in turn suggest and favor the development of proper religious conceptions and emotions.

Habitual religious acts and ceremonies may be employed to assist in inculcating and fixing in the mind the truth and in developing those emotions which are so vital in the formation of a correct religious life. The bodily positions assumed in worship and in service aid in developing religious habits and in deepening the religious life. The assumption of the bodily positions which accompany the indulgence of emotions may aid in developing and deepening such dominant emotions as love, wonder, joy, happiness, fear, awe, and reverence. The hearing of certain set phrases and statements may immediately call forth congruous images of movements and kinesthetic sensations and thereby the assumption of the congruous bodily positions which ordinarily accompany the emotion. This congruous relation of idea, emotion and bodily act makes it much easier to worship in a most devout and helpful manner. The body may be the instrument and medium of the retention and crystallizing in permanent form of all that "is highest and best, or all that is lowest and worst in conception and in conduct. It may be a pest-house of iniquity, or a temple of the Holy Ghost."

It is quite apparent that religious education needs to observe the ordinary circular program of impression and

expression, of physical excitation, mental process, emotional reaction, believing faith, expressive acts. Fixed habits of inner and outer life are to be brought into harmony. During this process of harmonious development, education must seek to condition the growth of the moral and religious nature of the individual by introducing control into experience by presenting a definitely classified and comprehensive knowledge of the truths and the principles of the Christian religion and by employing the known pedagogical methods of application of truth and principles to practice. Such a program ought to be able to secure a product which is the result of the evaluation of everything in terms of the highest value, Christ, which results in the development of a sense of dependence upon Him, a desire to worship Him, and a determination to reflect His principles, power and influence in daily life and practice.

An intelligent program and the employment of improved means in building up mental life and in establishing moral character do not necessarily prohibit the special manifestations of divine power and grace in developing religious character. Such a program prepares and provides conditions more favorable and opportunities more abundant for the play of the divine in building up the unified and sanctified life of the Christian, so that the physical, mental, moral and spiritual natures may not war against one another but may be dedicated to a loving service of God.

*Springfield, Ohio.*

## ARTICLE VII.

## THE RELIGIOUS TREND OF THE TIMES.

BY REV. ALBERT BELL.

It may truthfully be said there has never been but the one trend of religion. There have been seeming diversions, apparent cessations, and these losses were but a phase, a necessary experience to clear the way for a larger and more wonderful expression and display of the vigor and life with which its Founder at the first endowed it.

For the honest critic there is but one point from which to view the growth, development and triumph of the Church of Christ, and that is to look at it from Jesus' own point of view. No human eye is able to follow down the ages the secret but powerful movements of His church as she influences the hearts and lives of men and nations.

To test this let one try to imagine its seeming erratic and irregular developments and movements from the first to the present.

The human agents in the beginning were few and weak and the conditions and oppositions apparently insuperable and irresistible, but, withal, in her was the life and power of the everliving, mighty Head. Obstacles were removed or melted away, difficulties were surmounted or became aids.

In man's religious growth there are several postulates or natural conditions which, if recognized greatly aid in forming a comprehensive view of our very extensive and complicated subject.

These are: Man's soul endowments; his growing consciousness; his limitations, his free will, and above all the divine immanence and leadership, without arbitrary restraint or force.

The soul and its world are limited, though so exten-

sive that no limitations in all directions have been found. Some portions have been fully discovered and mapped out, while other portions stretch out in what seem immeasurable fields yet to be traversed. The process of soul-knowledge has been very like that of the mind in seeking to compass the material universe. The great unknown offered from the first a challenge to the thinking mind to trace out its workings, dissolve its mysteries, woo its hidden secrets, solve its hard problems and make friends with its good offices and agencies. To learn to know the great surrounding universe the mind had a vast and seeming impossible task. But a hint here and there, a flash of light from out the dark, led to one discovery after another, and from these came deductions and formulations of truths and systems of related truths that have brought to the mind most convincingly that all the parts and systems are so related and dependent as to form one vast, complex, but harmonious whole. Naturally, the material universe would be solved first, and yet there is far from unanimity of belief as to its origin, manner of formation, object and destiny. Contemporary with this growing knowledge of material existences, the soul has been making excursions into the spirit realm and has learned for good, and to its own satisfaction, some important truths. Keeping in mind the above mentioned postulates, every variation, defection, halting, or erratic movement or state of the church's past may be satisfactorily accounted for. The spread of truth and the development of the Church have gone hand in hand, each new move forward being the outcome of the past and superior to and more nearly perfect than the previous. The soul with its unknown and undeveloped faculties and capabilities had to make its own discoveries in its own domain and about itself, then forge its own tools and construct its own engines and machinery for acquainting itself with and mastering the unknown but challenging the universe about it.

This has been the greatest of all undertakings for man

and the achievements so far are nothing less than marvelous.

It would seem that the human mind has groped about blindly and fallen into many a quagmire, and to have come up against many an insurmountable wall of obstruction, and to have at times met sad and irreparable loss, if not defeat, but after a season of rest and recuperation, a new awakening came. A resuscitation, almost a new birth took place. All barriers gave way, and the soul entered into a larger field for still greater and more wonderful achievements.

Thus the soul has, by an inner, irresistible, restless energy made marked progress, and acquired an ever increasing consciousness of its self as a thinking ego, and of its powers and prerogatives as well as domain for achieving. History reveals to one much that is pathetic, which one might wish had not been but, remembering the postulates, all has been after a natural order. The soul starting with little knowledge and no experience must of necessity have often grossly erred.

As knowledge, experience and consciousness increased, there came a better condition and more extended confidence. The very restless and dissatisfied state of the soul is its only hope of ultimate peace and salvation. Its only and abiding rest comes when there is complete development, full consciousness, absolute mastery. Anything short of this will not satisfy. If there be ignorance either in the soul of itself or of the realm about it there will be no calm or peace.

David fully recognized this truth when he said in Ps. 17:15, "I shall be satisfied when I awake in thy likeness." Paul was aware of the same state of imperfection and its want of peace, "Now I know in part but then shall I know even as I am known." This growing consciousness is, therefore, a matter of comparison. We enjoy a larger share of it than our fathers, and our children will enjoy it in a still fuller degree than we, but, we are far from enjoying it in its possible fulness.

The element or postulate of limitation must be reck-

oned with in our discussion—limitation not so much in the strict and absolute sense, but rather because of lack of knowledge and experience. These limitations while apparently hindrances, have usually proved blessings, as through them new and far more effective means, or agents were hit upon by which progress was again made by leaps and bounds. By way of analogy, astrology had reached the limit. There seemed nothing further to be learned until the telescope was invented and the laws of gravitation discovered. Then, presto, a new field far vaster in scope and infinitely more interesting and useful was opened.

The limitations were the boundaries, as it were, of the different planes of knowledge and experience. A new plane has its limitations; and thus has it ever been and will it continue to be to the end. The human mind has ever been in a state of ferment, and at each change made, it has always risen to greater possibilities.

Then there is the freedom of the will to take into account. Within limits, man has been his own god. In his almighty self and use of his untrammelled will he has formed opinions, issued decrees, passed judgments, none attempting to hinder or dissuade.

Remembering the perverse nature of the will in its unsanctified state there followed long periods, debased and stagnant, which were changed only by upheavals or by the introduction of new and stronger forces. Often has this power been exercised by a single person, affecting millions of souls over long stretches of time. One has but to recall Confucius, Mohammed, Jos. Smith, et al. to appreciate this truth.

The last postulate we mention is the divine immanence and leadership—God over all—God working in us of His own will and pleasure. It is not easy to reconcile and harmonize all the complicated relations and agencies here concerned, but this must be done if prophecy and revelation and man's deeper longings are to be fully understood and accounted for.

After having made such great progress, and having



amassed such a store of real information, and having come into so much vaster domain than was ever dreamed of by our fathers, it ill befits us to be wanting in faith now. The dungeon, the rack, and the stake all cry aloud and warn us not to be faithless but hopeful.

At present there is a more general unrest, a more universal dissatisfaction, a fiercer rebellion against the shackles forged by former stronger wills than was ever witnessed. There seems to be a growing consciousness among nations and peoples that they are not in possession of their inherent rights. This marks a most critical epoch. Just what the next stage will be is not easy to predict, but here is opportunity for Providence. God does not work arbitrarily among men, but if His truth be brought and presented to those who are awaking from a sleep haunted by bad dreams, it will come at a most opportune moment, and be the agent of directing and blessing to many for after life.

It is not at all clear in the minds of these restless peoples just what the trouble is or what they should have, but it is perfectly clear to them that they are unhappy and that there are longings that are not and cannot be set at rest by the religious food they are being fed upon. This unrest is a divine instinct, and in it lies the hope of their betterment. God patiently awaits His time. When men have tried to their utmost their own inventions and at last discover their sad error, He stands ready to offer something more desirable. If man is thus left to his own freedom he seldom repeats the same error. He may blunder just as badly in some other direction, but scarcely ever falls back into the old sin. The Jews needed but one severe and bitter lesson in idolatry, but, while grossly in error in many other particulars, have never since, and likely never will again relapse into gross idolatry.

History is largely a record of man's efforts to adjust himself to his environment.

God is man's ultimate goal and he is so constituted and endowed that he simply must finally reach him as a race.

Between man, fallen, debased, corrupt, guilty, con-

demned, and grossly ignorant, and God, the infinite, holy and just one, with whom man is to be finally and dwell in the most beautiful and delightful relations, stretches a wide and difficult field. Fear must give place to loving confidence. History, in an imperfect way attempts to make a fair record of this long-painful, but hopeful struggle after God.

St. Paul, so ambitious to enjoy the fulness of personal religious freedom, and attain to its highest possibilities, after a wonderful record of advancement, could only exclaim, "Not as though I had already attained, either were made perfect, but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." What must be thought of the ordinary believer, or of Christians in general?

Moses and Paul were both pioneers, each in a realm of his own. Moses yearning after God, scaled what to all previously, had been an insurmountable peak of experience and observation, which furnished the inspiration for all after his day down to Jesus. Jesus gave the world a new era and a new and mightier inspiration. Under this new order the apostle Paul, fired by a similar longing after the Christ of whom he caught a vision so glorious and soul-entrancing, followed on and up into a height as far above Moses as that hero stood above Adam, and thus set the mark for many generations following.

In our country's early history there were adventurous spirits who longed to see for themselves the extent, the variety of soil and the general character of the great unknown land west of civilization. These intrepid souls set their faces westward, braved great dangers, endured untold hardships, but finally returned to tell a tale so remarkable, as to astound the most credulous. They picked their ways over untrodden wilds, swam bridgeless rivers, scaled pathless mountains to reach the goal. In the years since men have been working like Trojans to take possession of and enjoy what these brave and restless pioneers discovered. A highway has been made through the once pathless desert. The rivers are arched with

bridges, and the mountains have lost their terrors. This is but the appropriation and modernizing the work of the pioneers. In the great task of developing this vast domain and evolving finally a free and prosperous and happy nation, it is to be expected there would ensue many irregularities and wrongs as the result of the inherent tendency of depraved man. Greed, extortion, deception, fraud, monopoly, oppression, have been all too prevalent.

At times evil so powerful grew up and so absorbed the nation's life-blood as to bring all to a stand still, and for a time threatened her further growth and life. But by wise and patient action, by prayer and faith and a great war, in God's providence a new era dawned. The nation became greater and more glorious than ever. All this, and much more is thus true of Christianity. Obstructions were in the way, false leaders arose, errors crept in, the truth was lost sight of, the cause stood still, or appeared to, yea seemed dead never to arise, but God had not withdrawn His hand. He was biding His time. A mighty revolution took place, men were shaken up to see and think for themselves. A new era dawned and a more glorious page of history followed, yea, a whole book or volume.

The trend as we stated in the opening, has ever been, and must always continue toward one end. This is the verdict of history, the burden and hope of prophecy and the promise of God. There are eddyings and counter currents which often do great damage, still the stream of truth moves majestically forward, carrying cheer and distributing blessings on every hand.

This was David's thought and comfort as so forcibly expressed in the 46th Psalm: "Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High." David fully believed man had a high and glorious destiny, and that God was with him to attain unto it, therefore he would quiet his soul and trust. He would work and pray. He would

suffer and wait. He would rejoice and be hopeful. Was he not wise?

There are some tendencies of this age that are so general and working so powerfully as to cause apprehension. In most cases we are inclined to the opinion that they are not so much the result of hatred and determined opposition as the result of imperfect vision or thorough investigation. Half truths are always dangerous. The church has ever been connected with every phase of man's activities and has often had to share the blame of man's blunders. Thus prejudice has arisen and does much harm. The Church has not always been without blame, but still has in every case though often in error herself, held up the safest torch and provided the safest asylum for wandering, distressed, and hunted man. Now, man in his larger freedom and the exercise of his fuller consciousness makes faulty deductions and draws hasty conclusions. This is the danger of the awakening and growing soul. It grows insolent, self-assertive, over-zealous, self-confident, proud. It is to be expected. Man is only safe when humble and teachable. Perhaps the audacity of this age is one of its chief characteristics. It has achieved so marvellously, it seems to think it has a right to be bold and to be heard. But it quivers with a life and energy not well controlled, not wholly sanctified. There is the evidence of a restlessness akin to and marking those who are rebellious and riotous, who are as ready to burn, pillage and destroy as to preserve and build up. Taking a conservative view of the situation, and aiming to be fair to all elements, we make the following observations:

Men are getting clearer visions of themselves, the truth, and their relations. There is much mist and distortion still, but the atmosphere is gradually clearing and things and duties are assuming more natural proportions than in any past age. This is especially true of the mass of men. The masses only of late began to read and deliberate for themselves. Knowledge is more general than ever. What was once the possession of only a fa-

voured few, is now common property. Thus the many are coming into their own. When they know how to rightly apply this newly acquired prerogative, the race will have made great progress and will be ready to enter upon a still higher and more extended plane of experience and usefulness as well as of enjoyment and power. The trend is surely toward a truer and fuller interpretation of life. Life surely means more to-day than ever. There is still far too much selfishness and hardness among men in their treatment of one another, yet not nearly as much as even a generation ago. Manhood, womanhood, virtue, integrity, honour were never so highly valued.

The Christian religion with its silently operating forces, in the home, in the schools, through the Church, by the press, etc., has wonderfully aided men in the efforts to place a true value upon, and rightly interpret truth, duty and privilege.

There is coming about a condition in which religion and practical life and business operations are getting on a more amicable basis. Men are beginning more generally to discern that religion, life and business are of one piece. The religion of the day is becoming more and more human. It is getting nearer to men. It is being woven into their very being producing lives truly beautiful in warmth and color, and in sympathy and power. The noblest, most to be admired, most useful of all creatures of which we have any intimate and personal knowledge is man, made in God's own image, and destined, for this external companionship. But alas! sin entered the world and marred that image and threatened that destiny. Man, however, was still God's child, capable of redemption. Being endowed with reason and a religious nature mankind is slowly finding its way back to God through Christ. And we are hopeful that religion is ever becoming more real and true, and that it will find its place in the human heart as a power to bring about peace and external hopes.

*York, Pa.*

## ARTICLE VIII.

## IS THE SOLDIER A MURDERER?

BY REV. T. F. DORNBLASER, D.D.

According to the declarations of some extreme pacifists, and resolutions adopted by certain *peace at any price societies*, the heroic defender of his country in time of war, must be rated among criminals of the bloodiest sort.

The *Society of Friends*, possibly, deserve the credit for inaugurating the crusade against fratricidal war, but they have been careful to abstain from saying anything disparagingly of the soldiers who responded to their country's call to arms.

In their Book of Discipline, page 153, they say: "We feel bound explicitly to avow our continued unshaken persuasion that all *war* is utterly incompatible with the plain precepts of our Divine Lord and Lawgiver, and with the whole tenor and spirit of the Gospel. And, that no plea of necessity or of policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance, which they owe unto Him who hath said, "Love your enemies." To carry out such a profession consistently is indeed a high attainment, but it should be the aim of every Christian."

We may accept this deliverance as a forceful slogan against the wicked instigators of war, but we question the right of any society, religious or otherwise, to forbid its members from responding to their country's call when its perpetuity is threatened by armed forces. It would seem unreasonable—as well as unpatriotic, for a loyal citizen to accept the protection and privileges of his Government in time of peace, and then refuse to defend the same in time of peril. All our liberties, whether political or religious, are blood-bought. As Americans we owe our glorious heritage to the blood of patriots, and

our spiritual freedom from the curse and thralldom of sin was purchased by the precious blood of the Son of God.

Furthermore, it is no discredit to say, that the Society of Friends, also led the crusade, in England and America, against human slavery, which ultimately resulted in our Civil War. Unfortunately, these eloquent advocates of freedom and equality, manifested their inconsistency, by withholding their service and co-operation, in that greatest crisis in our nation's history. Some loyal Quakers incurred the censure of their brethren, by hiring substitutes to take their places on the firing line, while others were excommunicated because they accepted military service which did not require them to make use of, or to face the bullets.

Alluding to this branch of Discipline, on page 154, they say, "We are sorrowfully affected to find that some *Friends* have failed in the maintenance of our Christian testimony against wars and fightings, by joining with others to hire substitutes, and paying money to exempt themselves from personal service in the militia; a practice inconsistent with our testimony to the reign of the *Prince of Peace*."

Again on page 155 we read the following: "*Friends* are advised against aiding and assisting in the conveyance of soldiers, their baggage, their arms, ammunition, or military stores."

It is well known that the slaves of the South were willing to risk their own lives by sheltering and assisting the soldiers on both sides when they were in peril or distress.

The writer is glad to bear testimony, that, on one occasion when he was wounded and in danger of being captured any moment, the timely and kindly service of a black man saved him, in all probability, from a horrible death in a Southern prison.

There is reason to hope that, if the teachings of Christ were universally observed, wars and wholesale slaughter between nations would be outlawed, the same as *duels* between individuals are now discountenanced, and practically abolished. But as long as two thirds of the human



race worship other gods, and are willing to sacrifice their sons upon the altar of the the god of war, we are not likely to witness that universal reign of "Peace and Good Will." We have some doubts whether the teachings of Christ, and His apostles, can be interpreted so as to condemn the calling or profession of the soldier. Both Luke and Mark tell us of the high compliment our Lord paid to the *centurion*, who came to Him in deep humility apologizing for having soldiers under him, and for that reason was not worthy to have the Master enter his house; but, "When Jesus heard these things, He marveled at him, and turned about, and said to the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel." This Captain of a hundred soldiers was accompanied by his neighbors, who commended him to the Master, because, "He loveth our nation, and He hath builded us a synagogue."

Christ enjoined a two-fold obligation upon every law-abiding citizen, when He answered the puzzling question put to Him by the strictest Religionists of that day:—"Render unto Caesar the things that are Caesar's, and unto God the things that are God's." If ever men deserved the Master's severe rebuke, it was when the soldiers plaited the crown of thorns and pressed it upon His head. He uttered not a word of censure. And when they nailed Him to the Cross, He had compassion on them, and prayed, "Father forgive them for they know not what they do." He knew full well that they were simply the tools in the hands of their commanders, and that the whole responsibility of the crime of Calvary rested upon those in authority, and most of all upon the hypocritical Pharisees.

It is a significant fact that the noblest testimony given at the Crucifixion, were the words spoken by the *centurion* in command of the executioners. While others were mocking and wagging their heads in derision, the *Centurion* stood before the dying Saviour in reverent awe. "And when the *Centurion*, which stood over against Him,



saw that He so cried out, and gave up the Ghost, he said, Truly, this *Man* was the Son of God."

When the soldiers followed the crowds to the banks of the Jordan, to hear the preaching of John the Baptist, they were moved to repentance, and came to him with the anxious inquiry, "And what shall *we* do?" He did not say, "Give up your bloody business, desert your post, go home and engage in some peaceful avocation." No, he gave them some sensible advice: "Do violence to no man, Neither accuse any man falsely; and be content with your wages." As to the mind of the apostles regarding this much debated question we need only refer the extreme pacifists to the Thirteenth Chapter of Romans. Its language is so plain and direct, that the humblest citizen can discern his duty toward the political authorities that are over him.

See Romans 13:1—"Let every soul be subject unto the higher powers. Whosoever resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation." Also Peter 2:13—"Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King as supreme; or to Governors, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well." Again Paul says to Titus 2:1, "Put them in mind to be subject to principalities and powers, to magistrates, and to be ready to any good work."

Paul's intimate association with soldiers during his imprisonment in Rome, elicited his admiration for their hardy and heroic qualities, so much so, that he wrote to Timothy, the timid young preacher, saying, "Thou therefore, endure hardness as a good soldier of Jesus Christ."

Some peace-loving Christians are willing to buckle on the sword in a just war, but they draw the line on an unjust war.

The crucial question is, who shall decide that matter? Shall the individual, or the powers that be, determine and pronounce the verdict? It is rather presumptuous for one individual to constitute himself a jury of one, to pass

judgment upon a matter that involves the weal or woe of one hundred millions of his fellow-citizens. Is it not wiser and safer to leave that serious problem to the members of the Legislative, Judicial, and Executive Departments of the Government, upon whom, in the sight of God, rests the responsibility for declaring a state of war. The same thing is true with reference to the laws of the State. Some self-opinionated citizens presume to be wiser than the constituted law-making powers, and propose to obey only such laws as commend themselves to their own personal views. If every man is to be his own law-maker and judge, we will soon have a state of anarchy worse than the Bolshevism of Russia.

We admit that the soldier may become a wholesale murderer, by killing prisoners who are willing to surrender their arms, and by wreaking vengeance upon a fallen foe.

It was the writer's unpleasant experience, in Kentucky, during the Civil War, to witness the execution of two Union soldiers belonging to our own cavalry division. They were charged with the murder of an unarmed citizen who had accused them to our commanding officer, for having committed some depredations upon his premises. These culprits were tried by court martial, convicted, and hung by their own comrades, in the presence of the entire division, because they had disgraced the knightly and honorable profession of a soldier.

In the last battle in which we were engaged, at Selma, Alabama, it was my fortune to see several Confederate soldiers shot down like cattle, after they had thrown up their hands and plead for mercy. Why was this unnecessary slaughter? It was in retaliation for our comrades who had been slaughtered in a similar way the day before. One of our companies broke through the enemy's line and threatened the destruction of General Forrest and his staff, but they were quickly surrounded by the enemy, and were shot down to the last man, although they had offered to surrender. With this massacre in mind our soldiers entered the battle of Selma. No mat-

ter what the provocation might be, soldiers become murderers, when they engage in such indiscriminate and revengeful slaughter.

Some of the notorious war lords of history, like Caesar and Napoleon, will have a hard time to clear their skirts of the blood of thousands slain on the fields of battle; whose lives were sacrificed, not for the good of mankind, but to gratify their own selfish and unholy ambitions.

*Nowawes, Germany.*

## ARTICLE IX.

CURRENT THEOLOGICAL AND RELIGIOUS  
THOUGHT.

(From the April Quarterlies).

BY PROFESSOR J. A. SINGMASTER, D.D.

## THE DOCTRINE OF THE TRINITY.

Mr. F. Lyman Windolph, in the *Reformed Church Review*, gives a Layman's Point of View of the Doctrine of the Trinity. In his article he utters the following suggestive truth.

What do I mean by saying that I am a Trinitarian? Or how would I answer a direct question as to whether or not I believe that the doctrine of the Trinity is true? I feel here that I am on very firm ground. Philosophical truth is, of course, not the same thing as mathematical truth or historical truth. Consequently, I do not believe that the doctrine of the Trinity is true in the sense that I believe that two and two make four or even in the sense that Columbus discovered America. I do not believe that God consists in any sort of identity between three persons. On the contrary, I believe that no man will ever comprehend or express what God is. But I do believe, without any qualification or reservation whatever, that the doctrine of the Trinity is the deepest and most scientific formula for expressing what men know about God, of which the history of human thought has any record. I believe it is a more nearly adequate formula than any sort of polytheism, or than any sort of pantheism, which circumscribes God with the cosmos, or than any sort of deism which circumscribes the cosmos with God. Finally, it seems to me that it is Unitarians rather than Trinitarians who, at bottom, must rest their case upon unverified faith. To say that God is a loving Father, and to stop

there, ignores some of the obvious facts of life which must be ignored or reckoned with. It seems to me that Trinitarianism reckons with them.

#### MARRIAGE AND DIVORCE.

In the *Yale Review*, Robert Grant, in discussing the above subject, argues for a national law to regulate divorce and pleads that the Church should work for its enactment in the best form which is now possible and not wait for a thoroughly biblical form or ground.

Half a loaf is better than no bread, and if their moral support is withheld simply from fear that by helping to abolish fraud the Church will seem to countenance unholy doctrine, they will have themselves to blame for a worse condition of affairs. How many of their parishioners are restrained at present, when the shoe really pinches, by law of sovereign church or sovereign state, which limits divorce to a single ground, from obtaining one by underground and intrinsically disreputable methods? Happily there are signs that many of the clergy are alive to the truth of this. Some of the religious bodies have already passed resolutions favoring the movement for national uniformity, and it will not be surprising if the open or at least tacit support of most of the churches is given to the crusade. For those who refuse to meet the State half way in the interest of law and order the only comfort can be a future sense of decreasing efficiency for the sake of rigid principle. This flies in the face of common sense if not religion.

#### A PHILOSOPHY OF LABOR.

L. P. Jacks in his *Hibbert Journal* holds that a sound philosophy of the labor-problem must rest upon education in a broad sense.

It is only as a laborer that man is either capable of education or worthy of it. The men of science, the artists, the poets, the philosophers, the heroes, the saints,

the captains of industry, and the captains of salvation—what are they, in the last analysis, but highly educated labourers, found most frequently in communities where culture and labour are working in alliance, least frequently where they have drifted apart, as, alas! they are drifting in these days? The great task of our times, once more, is to reunite these separated elements. Without a Philosophy of Labour it cannot be accomplished.

A final question confronts us. Would a sound Philosophy of Labour discourage the worker in the effort to get himself justly paid for his work? Would it forbid him, under all circumstances whatsoever, to ask for more? It would not. Its teaching would be that the effort to get the work justly paid belongs to, and is part of, the wider effort to get it justly done; that when taken up into this larger enterprise it will succeed, but when separated out from this, and pursued as an end in itself, it will, in the long run impoverish the community, impair its work and degrade the worker.

ABRAHAM LINCOLN.

Samuel G. Smith in the *Methodist Review* gives his view of Lincoln's religious attitude in the following paragraph:

Was Mr. Lincoln a Christian? Many words and some bitterness have attended the discussion of the question. Judged by merely dogmatic or even conventional standards, he certainly never was. But if, to be a Christian, a man must believe with all his soul that there is a God who made and rules the world; that a sense of duty is the supremest law for every human soul: that only in obedience to that law can any cause finally succeed; that sacrifice and self-sacrifice are not too dear a price to pay for truth and righteousness, then, to the depth of his great soul was Mr. Lincoln a Christian man. His religious conviction deepened and widened as the years went by until it reached the climax in that matchless passage of the second inaugural, where he says:

"Fondly do we hope, fervently do we pray that this mighty scourge of war may speedily pass away; yet if God wills that it continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

#### THE BIBLE.

In an article on "Revelation and Discovery" in the *Crozier Quarterly* the Rev. Wm. Roy McNutt looks at the Bible as the record of divine revelation on the one hand, and of human experience on the other.

The Bible, the book that has unmade and made whole civilizations, the Book of the Ages, the book in whose pages the very voice of God is eloquent. How shall we understand or evaluate this wondrous collection of religious literature? What does the Bible mean in the language of revelation and discovery? Well, just this: the Bible is a wonderful, inspired, and inspiring history, on the one hand, of the Father's efforts to reveal himself to the Hebrew people and, on the other, of their efforts to discover him. Should we view this record from God's point of view wholly we should pronounce it revelation; should we view it from man's habitual point of view wholly we should pronounce it discovery. The fact is that the Bible is the record of the dual process of revelation and discovery, a record of ascending value which culminates in the life and death and resurrection of Jesus Christ, Son of Man and Son of God, in whom is manifest the complete revelation and the fulness of discovery. Our future task is to fathom his depths and apply his wisdom to the total of humanity in all its relationships.

## FOSDICK ON THE BIBLE.

In a trenchant review of Dr. Fosdick's book on "The Modern Use of the Bible" Dr. J. Gresham Machen, in the *Princeton Theological Review*, takes the author to task for teaching pure positivism.

The assertion that "all doctrines spring from life" recurs like a refrain in the present work, and the changes are rung upon it in many different connections. But it involves of course the most radical skepticism that could possibly be conceived. It means simply that abandoning objective truth in the religious sphere, our author falls back upon pure positivism. Prior to all questions about God and creation and the future world, our lives can be changed, he holds, by the mere contemplation of the moral life of Jesus; we can enter into the experience which Jesus had. Then, Dr. Fosdick holds further, that experience into which Jesus leads us finds symbolic expression in doctrines like the divinity of Christ. Men used to apply the word "divinity" to a transcendent God, Maker and Ruler of the world. In such a God the Modernists no longer believe. But the word "God" or the word "divinity" is useful to express our veneration for the highest thing that we know; and the highest thing that Modernists know is the purely human Jesus of modern critical reconstruction.

At no point then does Dr. Fosdick's hostility to the Christian religion appear more clearly than in his assertion of the divinity of Christ. "Let us," he urges his readers, "say it abruptly: it is not so much the humanity of Jesus that makes him imitable as it is his divinity." There we have Modernism in a nutshell—the misleading use of Christian terminology, the blatancy of human pride, the breakdown of the distinction between God and man, the degradation of Jesus and the obliteration of the very idea of God.



## RELIGIOUS MALNUTRITION IN AMERICA.

A striking contrast, often overlooked in discussions of "over-churching," is made by Jay S. Stowell, of New York, in an article in *The Missionary Review of the World*. Instead of being over-churched, most communists are actually under-churched.

Let us illustrate by a concrete instance. In a certain community of approximately 9,000 population, there are nine churches (omitting the Roman Catholic), each with a salaried pastor. The combined congregations of these nine churches would fill one good-sized auditorium and the combined Sunday Schools would make only one good sized church school. Here we may say is a case of flagrant "over-churching." Why pay nine men when we could get along with one? But wait! In the same community nearly seventy-five teachers are employed in the public school at salaries ranging from \$1200 to about \$3000, while not one person in the entire community is employed to teach religion to boys and girls or to train them in the Christian way of life. Reading, writing, and arithmetic are important, but so is religion. From the standpoint of an adequate religious ministry the town is tremendously "undermanned." The trouble is not that too many are employed, but that too many of the same kind are employed to do similar pieces of work. Nine men give their time to the preparation of eighteen sermons each week and the conducting of nine prayer meetings, but no one is employed to place the church school on a high level of efficiency, to organize and carry on week-day religious instruction, to conduct daily vacation Bible schools, to lead clubs, to supervise wholesome recreation, or to do other things for which the young life of the community is crying out.

## THE KU KLUX KLAN INTERPRETED.

Frank Bohn in the *American Journal of Sociology* looks upon the Klan as a wierd, pathetic effort to meet a great problem in an age of rapid and profound change.

The civilization of the people of the United States is suffering rapid change, not only as regards its basic institutions, but also in the nature and quality of its human composition. The old American and the old America are passing into history. The hooded figures of the K. K. K. are an expressions of pain, of sorrow, and of solemn warning. It is their cruel and fantastical method of dealing with the situation which is wholly wrong. The Klan has become totally unworthy of the better American spirit. Its methods arise from anger and fear, not from knowledge and forethought. The constructive evolution of our American nation—that will require a totally different motive, a different leadership, and a policy based upon a far more lofty sense of human values.

#### AN ADVENTURE IN GOOD-WILL.

The Rev. Homer W. Carpenter in *The Christian Union Quarterly* expresses the opinion that the Church must unite to meet the unique opportunity of the present age to Christianize the world.

The hour is striking for an adventure of good-will. The Christian Unity Movement offers to the Church an immediate and prophetic opportunity to lead the way. Civilization waits and must wait for its stabilizing upon the recovery of spiritual control, if one may use the picturesque figure of Bergson, who explains our present difficulties in the world by saying that the body has gotten too big for the soul.

In this situation lies the opportunity of a thousand years for the Church. But only a Church, aroused and impassioned for unity can lead the way in a modern crusade for the Christianizing of the social order, the building of a new internationalism, the evangelization of the non-Christian world, and the mobilizing of the good-will of the race for an era of peace among men.

## ARTICLE X.

## REVIEW OF RECENT LITERATURE.

## HOMILETICS.

*The Modern Use of the Bible.* The Lyman Beecher Lectures on Preaching, at Yale University, 1924. By Harry Emerson Fosdick, D.D. The Macmillan Co., N. Y. Cloth, Pp. 291. Price \$1.60.

Dr. Fosdick is the most talked of preacher in the U. S. and his books are reported to be among the "best sellers." He has been a storm-center of controversy. Confessedly a liberal, he naturally arouses the opposition of the conservative. Had he continued his work as professor in Union Seminary or confined his preaching to the Baptist Church, he would have probably excited much less attention, but when he consented to be the active preacher in a Presbyterian congregation, where he proclaimed his peculiar views, he stirred up a great strife.

For our present purpose our attention is confined to a review of the Lyman Beecher Lectures to Theological students. The book before us is in many ways a brilliant series of essays. Some things being omitted, it might pass current as an inspirational volume, but when taken seriously the volume somehow arouses distrust in the mind of the thoughtful conservative. Specious and attractive to the unsuspecting, the book nevertheless departs radically from the old paths in many vital matters. In his discussion of the "Perils of the New Position" the author frankly confesses that theological liberalism today does lack clarity and demands "positive formulations." In its vaunted "rediscovery of Christ" it sees men as trees walking. There is nothing sure and exact.

In the treatment of the Bible, the author follows no canon, except that of a narrow personal experience, leaving the Scriptures practically without any objective authority. Authority to the liberal is always a vague subjectivism. The most inconsistent estimates of the Bible are given. Now, it is nothing but the confused apprehension of men searching for the light, and again, it is the most glorious of books, far transcending all other ancient writings. In Genesis the author stands on holy ground, awed by the majesty of the utterances. But

after all it is to him really the result of an evolutionary process and its value consists chiefly in "reproducible experiences." His contradictory views must leave on the mind of the inexperienced a very low estimate of the Bible as a Guide. No doubt the Bible has been misinterpreted by its admirers, but their errors do not destroy it. On the whole it is far better to have too high rather than too low an estimate.

In the treatment of miracles the author is as elusive as he is about the Bible itself. On the other hand he says "There are many miracles narrated in Scripture which I cannot help believing." Then again he declares "Unless the miracle-idea has some contemporary significance, Biblical miracles will more and more become unreal ghosts, lost in antiquity and gradually becoming dimmer, will disappear in utter incredulity." Giving miracles a new connotation, he exhorts his hearers who are going out to preach "Make men believe in miracle!" One comes to the conclusion that the author at heart has no use for miracles, and that in his mind "supernatural" must always recede before the "natural."

One must expect from a liberal the exaltation of "experience"—the exaltation of self and of reason. As a matter of course we learn by experience; we test values by experience, and each age must have its own experience. But we surely learn from the experience of others and there are many facts which we must accept and yet cannot explain. When the author tries to translate the Bible thought and speech into modern categories, he illustrates his meaning by saying that he believes "in the immortality of the soul but not in the resurrection of the flesh," "in the victory of God on earth but not in the physical return of Jesus," "in the reality of sin but not in the visitation of demons," &c. He claims that only superficial dogmatism can deny that he believes the Bible. In short the simple teachings of Jesus are recast into the mold of the little experience of the individual man, and Jesus is practically made out to have been deceived or to have been a deceiver.

Dr. Fosdick's view of Jesus must be determinative of his theology and of his fitness to be a teacher of preachers. Here again one is at sea. There is no clear affirmation of the deity of our Lord. His divinity or likeness to God is asserted. He is the Master, the Teacher of righteousness, "the fairest production that the race has to show for its milleniums of travail." Is this all? What can such expressions mean if not that Jesus is the

evolutionary product of human travail, striving, effort, growth? In no real sense can this mean that he is the only-begotten of the Father. He is after all only an exalted man, in whom God dwelt. He is not himself the object of faith, but the teacher and exemplar of holy living. Jesus as the Messiah, according to our author, is only a Jewish category, and as Logos only a Greek category. How feeble, how untrue to history, to fact is such an explanation! The hope of Israel is only an apocalyptic expectation, a vague dream, which has never been realized. The Jews were mistaken in looking for a personal Messiah, and the prophets were deluded. When, therefore, the noble Man of Galilee came those who received him as Teacher found in him the Messiah. Those who came under the influence of Greek thought use its categories, and hence we have the Logos of John's gospel. But it really, according to Fosdick, doesn't mean more than the Greek way of looking at Jesus. There is no lasting, rational content to the Messiah and Logos ideas. Now, such explanations are without foundation. The hope of a Messiah was not only traditional, but grounded in the promises of God. The history of Israel is inexplicable without it. Jesus himself appeals to the prophetic declarations in vindication of his Messianic claims.

The brief but profound allusion of John to Christ as the eternal Logos was an answer to the vague speculations of those who endeavored to reconcile Christianity and Greek philosophy. With one stroke of the pen, John sets forth that the true Logos is not an impersonal influence but an eternal Person, who is God and the Revealer of God. This noble idea is not a category of thought, but an abiding and most important revelation. Indeed, it is a most suggestive name for one who came to make God known to men.

When one searches for Dr. Fosdick's doctrine of the Person of Christ he finds that Christ is both human and divine. The "Christian liberal" believes in the divinity of Jesus because of his experience. He discovers him. This reverses the usual experience of believers, for they are found of Jesus. The incarnation is perfectly possible because of the affinity of the human for the divine, and therefore God can be incarnated, according to our author, in any human life. But here again the old term has a new meaning. A divine incarnation and a divine indwelling are not synonymous, and to make them so is

really to deny any incarnation. Incarnation is unique and exceptional; indwelling is usual.

"After all," says the author, "it is not so much the humanity of Jesus that makes him imitable as it is divinity." But why separate the Person of Christ? Is he not the God-man, who must first save before we can imitate him? Dr. Fosdick leaves the impression that salvation comes to us through imitation. I find nothing like a genuine vicarious atonement. The Cross is a mere spectacle that challenges admiration and inspires sacrificial living and awakens love and leads to penitence. There is no New Testament reconciliation in such teaching. It has pained us to find so little to commend in *The Modern Use of the Bible*. The beauty of its language, the ardor of its spirit, and the apparent sincerity of its purpose will no doubt gain the approval of many who fail to detect the speciousness of its teachings. Dr. Fosdick, it is true, makes some telling hits and exposes some vulnerable places in the old Exegesis, but does he furnish the young men preparing to be ministers with a proper respect for the Book of books and does he inspire them to worship Him who as the Lamb of God taketh away the sin of the world?

J. A. SINGMASTER.

*In Pulpit and Parish: Yale Lectures on Preaching.* By Nathaniel J. Burton, D.D. The Macmillan Company, New York. 12mo. Pp. 376. Price \$1.75.

This is a reprint. It will be no less acceptable on this account to those who are really interested in the art of preaching. In fact, to many present day ministers, it will be as new and fresh as though the lectures had just been delivered. They were really given more than forty years ago, during the academic year of 1883-84. To the younger men in the ministry it may seem as if the "Yale Lectures" had been going on forever. Even those of us who are old enough to remember when the series was inaugurated by the brilliant son of the man in whose honor the lectureship was established, can hardly realize that its beginning dates from 1871-72. What a wealth of wisdom, wit, and humor, is comprised in the more than fifty volumes of lectures that have been published in this series! Of course they vary greatly in originality, suggestiveness and helpfulness, though it may be said without exaggeration that every one of them is worth reading. But among the volumes which are conspicuous for

their excellence the one containing the lectures by Dr. Burton has always been regarded as one of the best. The publishers have done well, therefore, to reprint it and thus make it available again for the new generation of preachers that has come to the front since it has gone out of print.

That there was a strong demand for such a reprint is evidenced by the list of more than seventy-five names of men prominent in the ministry of all the churches, pastors, professors, bishops, and others who united in a request to the publishers for such a reprint. On the inside flaps of the jacket the publishers have printed more than twenty extracts from the letters voicing such demand, all of them couched in terms of the highest appreciation. The one from Dr. Jefferson may be quoted as a sample of these: "I am glad you are reprinting Nathaniel J. Burton's Lectures on Preaching. I have always considered his lectures one of the very best courses in the entire Lyman Beecher series. I was fortunate enough to come upon these Burton Lectures near the beginning of my ministry, and they left a mark on me which abides to this day. One cannot read them and ever forget them. They were juicy when they were delivered, and at the end of forty years they are juicy still."

There are in all twenty lectures in this course. The title headings will give a good indication of the wide scope of subjects discussed, and also some indication of the richness of the field traversed. They are as follows: The Call to the Ministry, Making Sermons, Originality in the Preacher, Imagination in Ministers, Imagination in Sermons, Short Sermons, Extra-Parishional Faithfulness, Parish Inconveniences, Ceremonial Occasions, The Right Conduct of Public Worship, Liberty of Thought Within Congregationalism, The Vague Elements in Language, The Service of Art in Religion (2), Order in Sermon Topics, Assimilation of Sermon Material, Veracity in Ministers, High-Heartedness in the Ministry, Legitimate Elements of Variety in Church Service, Routine: Its Perils and Its Values.

Here is a short extract from the lecture on "Short Sermons," that will give a taste of Dr. Burton's keenness of thought and expression: "A short sermon is a sermon that seems short; it may be fifteen minutes long or it may be an hour. Time has nothing to do with it. If a man is unconscious no speech seems long to him. The hearer fast asleep is willing you should go on until you are tired out. And, what is the same thing, the hearer



so absorbed by what you are saying as to be unconscious, does not charge the sermon with being prolix. Time is measured, not by clocks, nor even by the rotations of the earth, but by the state of our minds, and the things going on therein. All experience proves that. Absolute mental vacuity has no time-measure, neither has mental concentration much."

JACOB A. CLUTZ.

#### THE OLD TESTAMENT.

*The Authentic Literature of Israel.* By Elizabeth Czarnomska. The MacMillan Co., New York. Pp. xxiv, 422. Price, \$4.00.

Under this authoritative title Miss Czarnomska offers a rearrangement of the Old Testament. The text is divided into two books—"To the Opening of the Golden Age" and "The Golden Age of Hebrew Literature." The former contains the Shorter Decalogue, followed by the Proverbs of Solomon (with appended Collections) and the History of the Children of Israel as given in the "J" narrative (which the author carries through the book of Kings). The second book contains the History of the Children of Israel as given in the "E" narrative (which also is carried through Kings). This is followed by the poems and sermons of the prophets Amos, Hosea, Isaiah and Micah. Then comes some "JE" connecting material and the historical observations of the "P" in Kings. Then follows the poem of Zephaniah, then Deuteronomy, followed by an arrangement of Jeremiah. This is followed by Prov. i-ix, the poems of the prophets Nahum, Habakkuk and the first two Servant Songs from Isaiah. Several appendixes of critical material are added. The book also contains three maps.

Miss Czarnomska has designed a handbook for classroom use. For such a purpose the printing is very effective. In a brief introduction the author has given an excellent synopsis of the beginnings of the modern scientific study of the Bible and the history of its higher criticism. She writes with enthusiasm and must herself be a winning teacher.

Our criticism of the book is that it builds an apparatus of fact on a foundation of assumption. The dates of the several peices of which this reconstructed Bible is made up are by no means settled. The latest book on Deuteronomy, e.g., seriously challenges the findings of Critt-



cism with respect to that "key of the Critical position." It has long been felt by conservative scholars that that great book reflects the centralizing tendency in Ephraim from Gideon down rather than in Judah in the days of Josiah (there is no mention of Jerusalem in the book); Prof. A. C. Welch has published an arresting book looking in this direction. At present, therefore, the most that Criticism can ask in the printing of the Bible text is some indication of the "sources" (cf. Moffatt's *Translating*). Much water will flow under the mill before we are ready for authentic rearrangement.

H. C. A.

*The Old Testament. A New Translation. Vol. I. Genesis to Esther.* By Rev. Prof. James Moffatt. George H. Doran Co., New York. Pp. x. 560. Cloth \$2.50 net.

When a scholar of Dr. Moffatt's reputation publishes a translation of the Old Testament it is an event of more than passing interest. His "New Translation of the New Testament" as taken its place as "the best translation for the purpose of study and interpretation in the English language." Since 1915 he has held the chair of Professor of Church History in the United Free Church College, Glasgow. Previously he was Yates Professor of Greek and New Testament Exegesis in Mansfield College, Oxford. His "New Translation of the Old Testament," Vol. I (Genesis to Esther) is now available.

Dr. Moffatt had no thought of producing a translation to take the place of the Standard Versions in the public worship of the Church. These will not soon be displaced. They minister primarily to the ear and have vindicated their right thus to serve the church. Dr. Moffatt's translation appeals primarily to the eye. The rules upon which his work proceeded are:

1. The Old Testament is an oriental book. "No translation of an ancient classic can be quite intelligible unless the reader is sufficiently acquainted with its environment to understand at least some of its flying allusions and characteristic metaphors."

2. A real translation is, in the main, an interpretation; "its effectiveness depends largely upon the extent to which the interpreter has been able to see the original and to convey his impressions of what he has seen."

3. A successful translation is one that can be read

with pleasure by those who do not know the original. Such a translation will be more or less idiomatic.

4. The books of the Old Testament are, for the most part, books which have been made out of books or documents, more or less drastically edited. This fact is to be indicated in some way.

How successfully Dr. Moffatt has worked out these rules cannot be determined by a casual reading of the translation. However, certain points strike us at once. The original background is reflected from almost every page.

The freshness of the translation challenges attention, inducing the reading of long sections at a sitting. As Professor Peake has said: "The narrative is vivid and interesting, so that great stretches of it can be read with pleasure at a time." Perhaps the most striking instance of Dr. Moffatt's success in this respect is his rendering of the book of Leviticus. That book, so seldom read because of the uninteresting formality of the English used in the standard versions, takes hold of us under his skillful handling, as shown in the opening verses of Chapter 18.

"The Eternal gave Moses these orders for the Israelites: 'You must not copy the practices of Egypt, where you lived; nor the practices of Canaan, whither I am taking you; you must not rule your lives by theirs. Follow my regulations, keep my rules, and live by them; I am the Eternal your God. So keep my rules and regulations; if a man obeys them, it means life for him.' " (Lev. 18:1-5.) How idiomatic the translation is can be appreciated only by one who will take the trouble to translate a given phrase back into Hebrew.

The translation is strikingly modern. A few of the changes which arrest attention are: "kindred" becomes "relations;" "covenant" becomes "compact;" "murmuring" becomes "grumbling;" "repented" becomes "changed his mind;" "tabernacle" and "tent of meeting" both become "the Trysting tent;" "the day of atonement" becomes "Expiation day;" "elders" becomes "sheikhs;" "Jerusalem" becomes "Davidsburg" (first suggested by Sir George Adam Smith, to whom the Translation is dedicated). But the most striking and least pleasing change is the substitution of "the Eternal" for "Jehovah." Dr. Moffatt himself is not satisfied with it. "Almost at the last moment," he says, "I have decided with some reluctance to follow the practice of the French scholars and of Matthew Arnold (though not exactly for his reasons)

who translate this name by 'the Eternal,' except in an enigmatic title like 'the Lord of hosts.' There is a distinct loss in this, I fully admit; to drop the racial, archaic term is to miss something of what is meant for the Hebrew nation. On the other hand, there is a certain gain, especially in a book of lyrics like the psalter, and I trust that in a popular version like the present my choice will be understood even by those who may be slow to pardon it." The chief objection to its use is that "Yahweh" ("Jehovah" cannot be defended and its continuance in the Revised Version is the heaviest handicap that version carries) is the name of the Covenant God of Israel. It is a very personal name, as dear to the Hebrews as the name Jesus is to Christians. "The LORD" of the standard versions is preferable.

Every translator of the Bible into English has to face the difficult question raised by the second personal singular pronoun; shall he say "thou" or "you"? Dr. Moffatt uses "you" in all cases except in man's address to God.

Another question which the modern translator faces is that of rearrangement. Dr. Moffatt has indicated the documentary courses of the books to a degree by italicizing the Judahite narrative (J), and he has also made a few justifiable transpositions where the chronology is clear (e.g., he joins 2 S 24 to 2 S 21), but he wisely does not attempt a wholesale reconstruction.

As to the success of Dr. Moffatt's experiment, judgment should be suspended until we have the complete translation. It should be very illuminating in the Psalter and in the Prophets. It may be said now, however, that its chief value lies in the fact that it is a translation from the original Hebrew into a very readable and effective English—not another "Story of the Bible" or "Shorter Bible," but the Scriptures which Jesus knew, out of which He learned His mission and which contain the prophecy and prospectus of His work.

H. C. A.

#### MISCELLANEOUS.

*Conversion: Christian and Non-Christian.* A Comparative and Psychological Study. By Alfred C. Underwood, Professor in the History of Religions, Rawdon College, Leeds, Eng., formerly Professor in Sarampore College, Bengal. The Macmillan Co., N. Y. Cloth, Pp. 283. Price \$2.00.

The author presents first a historical survey of Con-

version in the Old Testament and the New Testament and in the Non-Christian religions, ancient and modern. His residence in India qualifies him to speak with authority on Conversion in Hinduism and Buddhism. The second part of his book treats of the psychological aspects of conversion, and the third part deals with the subject in its comparative aspects. He finds that many of the phenomena of conversion in Christian and non-Christian religions are similar in their psychological aspects. The Christian convert is more intelligent and more steadfast in faith than the non-Christian, because Christ and Christianity are infinitely superior to the non-Christian religions.

J. A. S.

*The Diary of a Deacon.* By Raymond Etan. The Castle Press, Philadelphia. 12mo. Pp. 170. Price 85 cents.

When *The Lutheran* first began, sometime last year, to publish some extracts from "The Diary of a Deacon," at least one reader said to himself, "This would be good stuff for a book." We are glad that others had the same thought, and that the book has been published and is now on sale by our Publication House in Philadelphia. If it does not soon go to the top among the list of "best sellers" we shall miss our guess, and the book will not get what it deserves, a wide and enthusiastic reading. It is filled to overflowing with most interesting and valuable information about the history, the doctrines, the organization, and the work of the Lutheran Church, all told in such a fresh and really fascinating style that when one begins to read it is hard to lay the book down before finishing it. To say that it is as interesting as a novel might be regarded as small praise by some, but it does grip and hold the attention in a wonderful way seeing that the subjects discussed would ordinarily be considered rather "dry" and uninteresting. There is nothing dry about this presentation of them. Whoever "Raymond Etan" may be, and we suspect that this is only a pen-name, used to hide the identity of the author, he certainly has an unusual gift for writing. He can take commonplace things, and subjects which under ordinary treatment would attract very little attention and make very little impression, and lift them up into the light and make them shine with an interest and a glory that hold the attention of the reader whether he will or not.

There are twenty-one chapters in the book and they touch on nearly every phase of church life and work, and

on many phases of doctrine on which our people should be much better informed than they are. Here are a few of the chapter headings: Elected Deacon, I Find I am a Trustee, A Significant Five Minutes—Installation, I Attend a Vestry Meeting, It Seems We Have a Formula of Concord, We Handle a Church Mortgage, Business in Christianity, When Money Whispers, The Rotarians, I Read the Bible, The Minister Turns His Back, On Being One of the Laity, etc. But no such catalogue of the subjects discussed can give any idea of the fresh, crisp, snappy, telling, really gripping style in which they are discussed. We cannot help wondering where this Raymond Etan has been hiding himself heretofore that this is the first we have heard of him. We sincerely hope that having discovered himself, and having been discovered by our Publication House, we may hear from him again and often.

Mr. E. Clarence Miller, the well-known and greatly beloved treasurer of our United Lutheran Church, has a brief "Foreword" in which he suggests that this book ought to be read by every member of a church council, and also by all who are eligible to such membership. This is certainly true, and we believe that it would be good policy for every congregation to keep enough copies of the book on hand to give one to every member of the church council, and to make the reading of it a requirement for eligibility to election or installation. But we would go even further. We think that this "Diary of a Deacon" should be read by every member of the Church and also by every pastor. There is a vast deal of information in it that is nowhere else so easily available, and is nowhere else presented in so interesting and attractive a way.

We are pleased to note the adoption by our publication house of the imprint "Castle Press" for books not strictly denominational. We believe this to be a distinct step in advance. It will certainly facilitate the sale of such books outside our own Church.

JACOB A. CLUTZ.

*The Book of Every-Day Heroism.* By John T. Faris. J. B. Lippincott Co., Philadelphia, Pa., 1924. Cloth. Pp. 232. Price \$1.75.

Mr. Faris knows how to write good, simple English, and how to gather numberless telling stories and illustrations of noble lives. It is an inspiring book to aspiring

youth. The preacher will enrich his addresses to the boys and girls by reading this book.

J. A. SINGMASTER.

*Scouting and Religion.* By Rev. C. A. Guy, M.A., late Commissioner for Rovers for Ceylon, and Chaplain of the Eighth Colombo Troop. The Macmillan Company, New York. Cloth. Pp. 86. Price 75 cents.

This little volume contains addresses made to Boy Scouts by a British chaplain. They will be found useful and suggestive to ministers and others in preparing to talk to boys anywhere. They are all based on Scripture texts. Among the subjects are Pathfinding, Nature Study, Cooking Tests, First-Aid and Games.

J. A. SINGMASTER.

*Except Ye Be Born Again.* By Philip Cabot. The Macmillan Company, New York. Cloth. Pp. 214. Price \$1.50.

This is quite a remarkable book, coming from a layman, a graduate of Harvard and a successful business man, who found after he had reached fifty that his life without personal religion was practically wasted. Having made a surrender of himself to his Lord he found joy in living, and discovered the Bible as his best friend. The difficulties of unbelief disappeared in the light of the cross.

J. A. SINGMASTER.

*Christ Before Pilate.* An American story by Waldemar Ager. Augsburg Publishing Co., Minneapolis, Minn. Cloth. Pp. 227.

This is an American story in which a young Norwegian pastor is the hero. He comes into conflict with an old pastor in the same town. Mr. Welde, the hero, is an idealist who discovers that his views are alien to those of his parish. He looks at the picture of "Christ Before Pilate" and asks himself whether he should also wash his hands of complicity in dishonoring the Master. The story appeals especially to families of Norwegian extraction.

J. A. SINGMASTER.

*Ultimate Salvation.* By T. A. Lacey, Canon of Worcester. Published by S. P. C. K., London. Macmillan Company, New York. Cloth. Pp. 88. Price 2 shillings.

This is an earnest little book, full of the meat of the Gospel. As a specimen of personal appeal I quote: "Are you sick? Then you are a spreader of disease. Are you healed? Then you must spread the Gospel. Are you called as a disciple? Then you are sent also as an apostle." The author advocates "evangelic perfection." He holds that as some saints have attained a state where many temptations have no power over them, so it is possible to overcome all temptations through faith and fellowship with Jesus.

J. A. SINGMASTER.

#### SOCIAL STUDY.

*Divorce in America under Church and State.* By Rev. Walker Gwynne, D.D., with an Introduction by Bishop Manning. The Macmillan Co., N. Y. Cloth. Pp. 154. Price \$2.00.

The divorce evil is one of the most threatening and growing evils of our country. In 1906 President Roosevelt described the situation as appalling. In a single year the number of divorces has risen eleven per cent. In 1923 there were 165,000 in the U. S. involving the lives and happiness of half a million persons. The book argues for uniform divorce laws and the reduction of the many causes for which divorce is allowed and the ease with which it may be secured. It also would deny the sanction of the church to the re-marrying of divorced persons whether innocent or guilty, holding that marriage is a divine institution which death alone can dissolve. The sanctity of marriage and the home are involved. The book is valuable for reference.

J. A. S.

*The Family: A Study Book for Groups and Individuals.* The United Lutheran Publication House, Philadelphia. 12mo. Pp. 83. Price 40 cents.

This little volume has been prepared by the Committee on Moral and Social Welfare of the United Lutheran Church. Or, rather, it has been prepared and printed



under the auspices of this committee. The actual work of preparation was done by the Secretary of the committee, Dr. F. K. Fretz, with the assistance of several other members of the committee. It is the second one of a series of "study books," which is being prepared and issued by this committee. These books are intended primarily for the use of groups or individuals in our own Lutheran Church in the study of the various problems that we must face and solve in the complex life of this age. But they are also well adapted for the use of any persons who are interested in such studies, as there is very little about them that is so peculiarly denominational as to limit their use to members of the Lutheran Church. There are ten chapters, or lessons. Among the subjects discussed are The Family, Marriage, Divorce, The Training of the Child, The Family in Industry, etc. The treatment of these subjects is suggestive rather than exhaustive. At the close of each chapter there is a series of questions to be used for review, and also as a guide in the discussion. There are also some suggestions of topics for further and more careful study. Under a wise and capable leader such a series of studies could not help proving both very interesting and immensely profitable. The committee has performed a valuable service in the preparation and printing of this book.

JACOB A. CLUTZ.

*We Young Men.* By Hans Wegener. The Vir Publishing Company, Philadelphia. 12mo. Pp. 188.

In a sub-title the real character of this volume is more clearly indicated: "The Sex Problem of Young Men Before Marriage: A Courageous, Plain and Outspoken Message to Young Men." Though not definitely so stated, we assume that the author of this book is a physician. We do not need to read far before discovering the truth of the publishers' announcement that he "does not place the stress upon the moral and ethical aspect of the questions he discusses." The religious aspect of it is scarcely mentioned. This may be at once a source of strength and of weakness. The appeal he makes to the manliness of young men will be stronger with many than any plea based on morals or religion. On the other hand we doubt whether any other sanctions than those of religion will be strong enough to carry most young men through the temptations which they must face coming both from within and without. The value of such discussions is still problematical. The question whether they do more



good than evil is by no means one easily answered. One thing is sure, however, that the discussions in this volume fully justify the promise of the title page that they will offer a courageous, plain and outspoken message. No young man who sins against his own nature, or forgets the sacredness of womanhood, after reading this book, can excuse himself on the ground that he did not know what he was doing.

JACOB A. CLUTZ.

EXEGETICAL.

*The Lesson Commentary for Sunday Schools, 1925.* Edited by C. P. Wiles, D.D., W. L. Hunton, D.D., and D. Burt Smith, D.D. United Lutheran Publication House, Philadelphia. Pp. 320; price, \$1.75 postpaid.

The method of this excellent Lesson Commentary, which is now in its fourth year, is well known to the Church. It is not designed to take the place of any of the lesson helps commonly in use but to supplement them. Those who are buying and preserving these volumes from year to year will have a library of helpful religious thought, based upon and drawn from the Word of God. The Bible text used is the American Revised Version. The Lesson Analyses are uniformly excellent. The approach to the lessons is by the geographical and Oriental setting. The Interpretations are by selected pastors noted for their gifts in this field. The Applications are sane and timely, showing the experience and balance of the editorial pen. A work which has such collaborators as Drs. Ball, Keever, W. L. Stirewalt, J. H. Harms, Markward, Anstadt, Hunt, Stough, Stump, and Pastors L. W. Rupp, J. F. Fedders, J. T. Jenkins, F. R. Knubel, E. A. Trabert, W. H. Traub, P. D. Brown and J. C. Mattes, in addition to the Editors, needs no further commendation. Pastors and Sunday School teachers alike commend it.

H. C. A.

*Synthetic Bible Studies.* By James M. Gray, D.D., LL.D., Dean of the Moody Bible School, Chicago. Fleming H. Revell Co., N. Y. Cloth. Pp. 340. Price \$2.25.

This new, revised and enlarged edition of Gray's Bible Studies is one of the very best books of its kind. It is a study of the Bible as a whole. It gives a bird's-eye-view of Sacred Scripture. It is not a commentary in the ordi-

nary sense, but rather a comprehensive outline. It is intended primarily for Bible classes, but will be found useful by students in general. It has many suggestions for addresses and sermons.

J. A. SINGMASTER.

#### THE CHURCH YEAR.

*The Church Year: Studies in the Introits, Collects, Epistles and Gospels.* By Paul Zeller Strodach. The United Lutheran Publication House, Philadelphia. 12mo. Pp. 265. Price \$2.00.

Those who know Pastor Strodach best will best understand and appreciate his unique qualifications for the service which he has rendered to the Church in the preparation of this volume. For many years he has been deeply interested not merely in the subject of liturgies but also in the forms of worship and the proper way of using them, and has devoted himself to the study of these subjects. It is doubtful whether we have any other man in the Church so well informed as he along all these lines, or so competent to render us just the service which he has given in this volume, and which was so greatly needed.

The title of a book is not always a true index to its character or contents, but in the case of this book the title is really and truly descriptive of it. Besides the Foreword, in which the author tells his readers how he came to prepare the book, there are two brief introductory chapters on "The Church Year," and "The Church Year in Worship," and also one on "Advent," the beginning of the Church Year. Then, beginning with the First Sunday in Advent, the author takes up for a brief analysis and exposition, the Introit and Psalm verse, the Collect, and the Epistle and Gospel Lessons for each Sunday of the Church Year, and for such major Festivals as Christmas, the Circumcision or naming of Jesus, Epiphany, the Ascension, etc. The method followed is to print out in full the Introits, Psalm verses, and Collects for each day or Festival, but simply to indicate the Epistle and Gospel Lessons. Then there is given a brief explanation of the name, meaning and place of the day in the Church Year, and also a short exposition of the parts given, including the Lessons. At the close of each chapter, or section, there is an explanation of the "Sources" from which the Introits, Collects and Graduals are taken.

Of course, all this must be very briefly done. But it is

surprising how much valuable information, and how many rich suggestions are crowded into the short space that can be allowed for each section, generally not more than from two to four pages. From our examination of this volume we are convinced that the reading and study of it will go far towards the removal of prejudices against the observance of the Church Year and the use of our historic forms of worship, where such prejudices exist, and also will awaken a new interest and joy in them by bringing about a better understanding of their true import.

We are constrained, also, in this connection, to commend the fine workmanship displayed by our Publication House in the printing of this and other books now being issued by them. In type, press work, binding and in every other mechanical part of the work of publication, they are not excelled by any other publishers in the country.

JACOB A. CLUTZ.

#### EDUCATION.

*Theological Education in America.* An Evolution of the Education of Protestant Ministers in the United States and Canada, based upon a critical study of 161 Theological Seminaries. By Robert L. Kelly, LL.D., with a foreword by the Right Reverend Chas. H. Brent. Geo. H. Doran, Publisher, N. Y. Cloth. Pp. 456. Price \$5.00.

This work embodies an immense amount of labor, and furnishes a treasury of information which will be welcomed by those interested in theological education. The author has succeeded in making a composite picture in which necessarily details are somewhat blurred, but on the whole the generalizations are fair. He says that the point of view of the seminaries is a necessary and important unit in studying the field of theological education. It must necessarily be difficult for one person to get the point of view of a hundred institutions.

J. A. SINGMASTER.

*Liberal Christianity and Religious Education.* By Adelaide T. Case, Ph.D., Teacher's College, New York. The Macmillan Co., New York. Cloth. Pp. 194. Price \$2.00.

Dr. Coe says of the above volume: "This book is for those who appreciate painstaking educational diagnosis."

Dr. Case is an exponent of so-called liberal Christianity as expounded by men of the type of McGiffert, Fosdick and Shailer Mathews. Her investigations have as their objective to find out to what extent the various writers on Christian education have the "liberal" point of view. In this view are included humanitarian and ethical experiences. A strictly scientific construction of the Church as the direct active agent education is aimed at; and the business in the social and economic betterment of the world is advocated. These aims are to be realized through a liberal propaganda to bring into harmony with the purposes of liberal Christianity all organizations, policies, textbooks and teachers. The author finds that these purposes are not now widely active in controlling the life of American Protestantism, which is still intolerant.

The constructive suggestions made by the author are (1) that religious education must give more attention to facts as facts, (2) that scientific methods must be introduced into teaching of religion for all ages, (3) that there must be a new appreciation of the way of life taught by Jesus, (4) that there must be investigations and experiments and standards.

We agree with many things in this earnest little book; but it seems to us that the fundamental ideas of so-called liberal Christianity are subversive of the spirit of the Christian religion in destroying faith in the Bible as the Word of God and in Jesus Christ as God.

J. A. SINGMASTER.

#### THE BIBLE.

*The Little Children's Bible.* For children up to seven years of age.

*The Older Children's Bible.* For children from eight to eleven.

These volumes are published by the Macmillan Co., N. Y., in good style. The former has 128 pages, four full-page illustrations and costs 90 cents. The latter has 296 pages, eight full-page illustrations and costs \$1.50. The publishers also issue *The Little Children's Bible* for children of from five to seven. The selections are from the authorized version, without note or comment. The editors are Canon A. Nairne and Sir Arthur Couch, both of Cambridge University, assisted by J. R. Glover. We commend these little Bibles to our readers. They make fine presents.

J. A. SINGMASTER.

*Bible Story Book.* By Frances Weld Danielson. The Pilgrim Press, Boston and New York. Cloth, 6 x 8. Pp. 187. Price \$2.00.

Miss Danielson is an accomplished writer, having a fine, simple yet dignified style. The present volume, with a dozen excellent full-page pictures, contains fifty adaptations of stories from the Bible, all selected for their religious and educational value. Parents and Sunday School teachers will find it very helpful in teaching the children.

J. A. SINGMASTER.

#### MYSTICISM.

*The Book of the Lover and the Beloved.* Translated from the Catalon of Ramon Lull, with an introduction by E. Allison Peers. The Macmillan Company, New York. Cloth. Pp. 115. Price \$1.25.

Lull was one of the most remarkable men of the thirteenth century, who, after a youthful life of dissipation, was converted and became a zealous Christian. He was remarkable in being a scholar, mystic and missionary. He was consumed with the desire to convert the Saracens, and to that end visited Africa where finally he met death by martyrdom. Over six centuries ago the present Spanish classic was written and never before translated into English. The book contains 366 brief meditations, reflecting the burning ardor of Lull, "the Lover" for "the Beloved" Jesus Christ. The following is a fair sample of these mystical ejaculations: "The glory, honor and goodness of the Beloved are the riches and treasure of the Lover. And the Beloved's treasure is the store of thoughts, desires, torments, tears and griefs with which the Lover ever loves and honors his Beloved."

J. A. SINGMASTER.

#### HISTORY.

*The History of Religion in the United States.* By Professor Henry K. Rowe, Professor of Social Science and History in the Newton Theological Institution. Cloth. Pp. 213. Price \$1.75.

This volume attempts to prove that the religious phases of American history demand a broad and sympathetic interpretation, which shall show that religion has played no

mean part in the making of this free and democratic nation. The author traces the progress of religion in America from its European traditions through its gradual emancipation from traditionalism to its present free and rational development. It has gone through many processes under the influence of our national growth with which it has kept abreast. In short, religion must always permeate, if not originate, the highest type of national life.

J. A. SINGMASTER.

SERMONS.

*Lenten Sermons.* By Dr. Oscar Pank, Pastor of St. Thomas' Church, Leipsic. Translated by John W. Richards, Pastor St. Luke's Church, Philadelphia. The United Lutheran Publication House, Philadelphia. 12mo. Pp. 155. Price \$1.00 postpaid.

In a model "Foreword" Professor Charles M. Jacobs, of the Philadelphia Seminary, gives us some account of Dr. Pank, the preacher of the thirteen sermons contained in this collection. Among other things he tells us that from 1884 to 1912 he was the chief pastor of the St. Thomas' Church in Leipsic, Germany. At this time he was in his prime, and had few equals in the German pulpit. "When he was announced as preacher, the church was always crowded to the doors. In his audience there were certain to be representatives of all classes of society, wage-earners, members of the learned professions, officers of the garrison, professors and students of the university. His preaching attracted them all, because it had a message for all of them." It is easy to believe this after reading a number of the sermons in this attractive volume. They are rich in thought, thoroughly evangelical in spirit, fresh and forceful in style of presentation, and abounding in illustrations drawn from many sources but chiefly from the Bible itself. They would be classified as expository sermons, but in every case the material is organized about some central theme which gives unity to the discourse. They are of the best kind of expository sermons. There are sermons for each of the four Sundays preceding Lent, for each Sunday in Lent, and also for Holy Thursday and Good Friday. In each case the assigned Gospel or Epistle for the day is used as the text. The translation is admirably done. No one in reading

them would ever suspect that the sermons had not been originally prepared and preached in English.

JACOB A. CLUTZ.

*With Mercy and With Judgment.* By Rev. Principal Alexander Whyte, D.D. George H. Doran Company, New York. 12mo. Pp. 285. Price \$2.00 net.

Scotland has always been a land of great preachers and great preaching, and of all the Scotch cities Edinburgh seems to have been especially favored in this respect. One of the latest of these great preachers to be called to his reward was Dr. Whyte for many years minister of St. George's Church in Edinburgh. He was not only evangelical, but he was also evangelistic. In fact, he seems to have been dowered with every gift and grace of mind and heart which enter in to the making of a great and effective preacher. What the publishers say of the sermons in this volume, might have been said in like manner of most if not all of his sermons. "For sheer beauty of style, and intellectual and spiritual power, these discourses will stand among the greatest deliveries from the modern pulpit."

In this volume there are presented twenty-two sermons culled from the last thirty-five years of Dr. Whyte's ministry at St. George's. Some of the discourses were repeated in other churches also. The sermons are arranged in four groups, each group having a general heading which suggests at least in part the general character of the discourses in that group. Thus, the title of the first group is "O the Depth of the Riches," and the titles of some of the seven sermons in this group are "The Omniscience of God," "The Image of God," "Look to Your Motives," "The Element of Time in Devotion." The second group also has seven sermons under the general heading, "Mercy and Truth Are Met Together." Some of the sermon titles in this group are, "The Locust-Eaten Past: A New Year's Sermon," "The Corn of Wheat," "The Master and His Friends," "The Four Winds." In the third group there are six sermons, most of them being Communion addresses, and the general heading is, "In Remembrance of Me." The fourth group has only two discourses under the title "Last Messages." One of these was the last sermon preached by Dr. Whyte, and the other was written for a Communion Service which he was not able to attend and so it was never actually delivered.



Some of these sermons are topical, but most of them are expository. This is a kind of preaching especially in vogue in Scotland. All of them are intensely evangelical, and some of them are quite evangelistic. After reading these sermons one can readily accept the testimony of Dr. J. M. E. Ross who writes the Preface to the volume, "One of the wonders of Dr. Whyte's ministry was its enlarging and deepening power. Sometimes the deepening was intellectual. Sometimes again it was the imagination or the conscience that was stimulated; or his hearers suddenly felt their devotional life to be far smaller and poorer than it might have been."

JACOB A. CLUTZ.

*The Men Whom Jesus Made: Studies in the Characters of the Twelve Apostles.* By Rev. W. Mackintosh MacKay, D.D. George H. Doran Company. 12mo. Pp. 211. Price \$1.60 net.

Dr. MacKay is the minister of Sherbrooke Church, Glasgow, Scotland. He has become well known, not only in his own country but also in America, as the popular author of his three preceding series of sermons on "Bible Types of Modern Men," and "Bible Types of Modern Women." These books had a wide reading both among ministers and among laymen, because of their interesting style, and their rich suggestiveness. They were used by many preachers as the basis for similar series of sermons in their own pulpits.

This volume is of the same general character and will no doubt receive an equally cordial welcome, and have an equally wide circle of readers. As indicated in the subtitle, in this volume Dr. MacKay makes a study of each of the original twelve including Judas Iscariot. It is interesting and instructive to note the titles under which the individual apostles are discussed. Thus, "The Man Who Became a Rock," is of course Peter. "The Man Who Took a Back Seat," is James the son of Zebedee, and the brother of John, who is called naturally, "The Disciple Whom Jesus Loved." Andrew is "The Patron Saint of Personal Workers," Philip is the embodiment of "The Spirit of Enquiry." "The Man of the Secret Life" is Nathanael. "The Social Leper" is Matthew, also called Simon. Thomas is "The Pessimist," and James the son of Alphaeus, and Lebbaeus, are coupled together under the title, "Names and Little More," while the closing sermon is on Judas the betrayer, "The Man Whom Jesus



Could Not Make." The first sermon is of an introductory character and discusses three points: I. The purpose that Jesus had in selecting the twelve; II. The Character and qualifications of the apostles; and III. The success Jesus achieved in making these men.

As the publishers say: "Dr. MacKay "is a master of the art of bright and suggestive interpretation of the Bible characters, and is at his best in this vivid study of the men selected by Jesus to propagate the great revelation of the Gospel." If there were space it would be interesting to go through the volume and indicate the special point of approach in each particular case, but this is impossible. Certainly two of the most interesting characters in the apostolic band are Peter and Judas. What does Dr. MacKay make of them? Of the first of these, "The Man Who Became a Rock," he says, "Of all the 'men whom Jesus made' Simon Peter is the one we know the best, and love the most. His very faults endear him to us, for there is a humanness about them which brings him all the closer to us; and the grand success which his character attained under the influence of Jesus teaches us what we may become under the same leadership. Christ's influence on Peter is indeed the very triumph of His work as a maker of men." Then he discusses, first, Peter's "Natural Gifts," and under this head he emphasizes three supreme qualities, his leadership, his initiative, and his courage. Next he considers Peter's "Temperamental Defects," namely, his impulsiveness, his inconstancy, and his over-weening pride and self-confidence. The third point is Peter's "Acquired Graces." These were his deep sense of sin, and his deep love of Christ.

Dr. MacKay opens his sermon on Judas, "The Man Whom Jesus Could Not Make," with this brief but striking paragraph: "In the strange and varied picture gallery of the Bible, there is no portrait which has so dark and tragic significance as that of Judas Iscariot. Whether we consider the privileges that he abused, or the inconceivably callous way in which he did the deed, with a kiss, or last of all think of the tragic end to which his apostacy led him, we must feel that there is a mystery of horror about this character which makes him not only unique in the Bible but also in history." He then proceeds to discuss the several theories which have been advanced in excuse or palliation of the offense of Judas, and discards them as not sustained by the facts as presented in the gospel narratives. He then finds the solution of the mystery in these two characteristics of the

man first, that he was an essentially avaricious man, and secondly, that he was a slave of the passion of envy. The two lessons drawn from the life and experience of Judas are that privileges abused become a curse, and the loneliness of sin.

JACOB A. CLUTZ.

*Noonday Sermons.* By J. W. Behnken. The Concordia Publishing House, St. Louis, Mo. 12mo. Pp. 100. Price \$1.00.

For a number of years the Lutheran churches of the Missouri Synod in St. Louis have conducted a noonday service in a theatre in the heart of the business section during the six weeks of lent each day except Saturdays and Sundays. At these services there is each day a hymn, a Scripture lesson, the Apostles' Creed, an anthem by a trained quartette, a brief sermon, usually limited to about twenty minutes or less, a concluding prayer and the benediction. They report that the services are well attended and are found most profitable.

For the past five years Pastor Behnken, of Houston, Texas, has been one of the preachers at these noonday services. He is one of the younger men of the Missouri Synod, who has been steadily growing in popularity and influence. So well have these sermons been received by the large audiences that heard them that there has arisen a strong demand for the publication of at least some of them. Hence this volume. It contains twenty sermons, printed just as they were preached. Of necessity they are all short, covering not more than from four to six pages. Most of them are of a doctrinal character, but the doctrines are presented in a popular and practical rather than in a dogmatic way. A few of the topics are: Jesus Christ is the True God, The Bible the Inspired Word of God, Salvation Only and Unfailingly in Christ, Justification a Free Gift of Grace, A Bloody Sacrifice Needed to Redeem Mankind.

Mechanically the book is printed and bound in the fine style that we always expect in the work done by the Concordia Publishing House.

JACOB A. CLUTZ.

## PAGEANTS.

*Two Thousand Years of Christianity.* A Pageant by Mildred Walder and Eskel C. Carlson. The Augustana Book Concern, Rock Island, Ill. Pamphlet. Pp. 23.

*The Victorious Church.* A Sacred Pageant by Hulda Kreutz. The Augustana Book Concern, Rock Island, Ill. Pamphlet. Pp. 15.

Both of these pageants have been actually rendered with great success. The pamphlets contain not only the text for the several persons taking part, but also full directions for the costuming, stage settings, etc. The price of each one is twenty cents per copy.

JACOB A. CLUTZ.

## MISSIONARY.

*In the Grip of Bandits and Yet in the Hands of God.* By Anton Lundeen. Augustana Book Concern, Rock Island, Ill. 12mo. Pp. 145. Price \$1.00.

Many of our readers will remember the interest and concern with which we read two or three years ago the story of the capture of a number of Lutheran missionaries by some of the roving robber bands in China. Missionary Lundeen was one of those taken prisoner and held captive for about two months. They all suffered almost inconceivable hardships during much of this time. They were compelled to accompany the bandits on their marches and raids, most of the time on foot, with insufficient clothing, and still more insufficient food, and never knowing from day to day whether or not they might be alive the day following. The story of their thrilling experiences is told in this little book, simply but most touchingly. The one thing that stands out all through the narrative is the faith of the captives in the presence and protection of God.

JACOB A. CLUTZ.

*Hans Egede*, Missionary to Greenland. By J. H. Schneider.

*David Zeisberger*, Missionary to the American Indians. By Dr. H. J. Schuh. Published by the Lutheran Book Concern, Columbus, Ohio. Boards. Pp. 181, 191. Price 50 cents each.

These are interesting and graphic tales of missionary heroes, whose faith and courage was truly apostolic. Egede went to heathen Greenland in 1721, the same year in which Zeisberger was born, who spent 60 years as a missionary among the Indians in New York, Pennsylvania and Ohio. These pioneers suffered untold hardships, but they sowed seed that has yielded an abundant harvest.

J. A. SINGMASTER.

#### POETRY.

*The Coming of the Cross: An Epic of the North.* By George Swanson. Augustana Book Concern, Rock Island, Ill. 12mo. Pp. 107. Price \$1.00.

This fine poem, written in diversified meter, is intended to tell the story of the conquest of the Norsemen by Christianity in the tenth century. According to the author, "The poem has a double purpose: To delineate as clearly as possible the character of the Viking in the environment of the Norse mythology—emphasizing his discovery of America; and to show forth the amazing power of the Christian Gospel in the transformation of life." This is from the Preface. An interesting story runs through the poem. The son of one of the great Viking chiefs embraces Christianity while traveling to the south, and on his return refuses to longer do homage to the pagan gods. For this he is disowned by his father and driven into exile. Later, he returns and performs great feats of valor in defense of innocence and righteousness, and finally wins his father's respect and forgiveness, and takes for his wife a young Christian maiden whom his father had taken captive in one of his lawless raids to the south. This means the overthrow of the worship of Odin and Thor and the reign of peace and happiness. The plot is a striking one, the whole conception is noble and heroic, and the composition is worthy of the theme. We quote the last eight lines of the poem:

"No Viking ships went forth from Ericdale  
To rove the seas, to plunder and to burn.  
No more the priests of Odin insense burnt  
Upon the altar stones in Birkby wood:—  
The temple now in desolation stood:  
The pagan night had passed, the Light had come,  
And o'er the walls of Ericdale there rose  
A cross that glittered in the golden light."

JACOB A. CLUTZ.

#### HYGIENE.

*Good Health and Long Life.* By Lucien Warner, M.D.,  
LL.D. Association Press, New York City. 12mo.  
Pp. 120. Price \$1.25.

As the title indicates, this book treats of two things which practically every person wishes to have, but comparatively few actually obtain, "Good Health and Long Life." It ought to make a wide and a strong appeal, therefore, to the public. Of course, there have been many books written on these general topics, some of them good, some bad, and a good many indifferent. This book seems to belong not only among the good ones, but among the very best. It is written in a clear, simple, and direct style that makes it possible for any one to read it and understand, not only with ease but with pleasure. As the author himself says, he has no "special fads or theories to exploit." He simply tries to express clearly the latest discoveries and teachings of the most eminent physicians on the subjects of food, diet, exercise, and the general care of the health.

By way of certifying to the competence of Dr. Warner to treat these subjects, and to his general trustworthiness, the publishers tell us that he has travelled extensively and lectured on these subjects, that he was for many years connected actively with the work of the Y. M. C. A., being a member of both the New York State Committee, and also of the International Committee, that he has been a trustee of Oberlin College for fifty years and contributed largely to its building program.

JACOB A. CLUTZ.

## THE NEW TESTAMENT.

*The Beauty of the New Testament.* By Burris Jenkins, D.D. George H. Doran Company, New York. 12mo. Pp. 240. Price \$1.60 net.

This is neither a commentary nor a book of sermons. And yet, in some senses, it partakes of the nature of both these, and might function as either. It certainly helps to throw light on many passages, and we doubt not the reading of it will suggest many a sermon to wide-awake preachers. But its primary purpose, as the title would suggest, is to bring out and make clear the beauties of the several books of the New Testament simply as literature, even aside from their sacred character and saving effects.

Perhaps it will be best to let the author himself tell us what his objectives were in the preparation of this volume. He does this very clearly and forcefully in the opening chapter from which we quote: "It is a habit with us to regard the New Testament as true. It is not so much a habit to think of it as beautiful. Truth and beauty intertwine. They live together, range and work together, die together. The gospels, therefore, should contain not only a story of importance but one of loveliness. We ought to find, as indeed we do find, that the whole story, or the short stories embodied in it, the symphony or the themes, the entire epic or the lyrics enshrined within it, all meet the requirements of the arts. We are constantly paying unconscious tribute to that beauty by quoting it, shaping our lives by it, using it in our paintings, carvings, buildings.

"It is a habit with us to praise the exalted passages in the Old Testament, the gardens of Genesis, the springs and oases of Exodus, the stately palms of the prophets, and the poignant lyrics of the psalmists; but we are not perhaps so mindful of the excellences in the story of Jesus, in the narrative of the genesis of the Church, in the personal letters of the apostles, in the visions of Revelation.

"With all the skill and restraint manifest in the Old Testament stories, they are not superior to the simple power and beauty in the New Testament. Unity, clearness, brevity without the sacrifice of the picturesque, all the qualities of skillful narrative are here. Later writers have tried to put these stories into their own words

for modern consumption, only to show how futile is the attempt at duplication or imitation."

In carrying out his purpose the author divides his treatment of the subject into four parts, or "books." The first has to do with "Jesus in the Gospels"; the second with "The Church in the Acts"; the third with "Paul and His World Evangel"; and the fourth with "Leading on to Revelation." There are twenty-nine chapters in all. Thirteen of these are found in Book One, five in Book Two, six in Book Three, and five in Book Four. It will be seen from this division that the major part of the volume is occupied with the life, and teachings, and miracles of Jesus. A very considerable portion of the text is taken up by quotations from the New Testament, and for this purpose the new translation by Dr. Moffat is used.

Dr. Jenkins was formerly the editor of the *Kansas City Post*, one of the most widely circulated and most influential of the dailies of the West. He is now the pastor of Linwood Christian Church of Kansas City. His theological standpoint may be inferred from a passage like this from the chapter on "Some Beautiful Miracles of Jesus," "Whatever be the opinion regarding the fact of the miracles of the New Testament, none the less the accounts of some of them are undoubtedly beautiful. Moreover, a scientific, and therefore a somewhat skeptical age like this should be slow about brushing aside all the miracles of Christ. After all, a miracle is simply a happening which passes our ability to explain; and such things are occurring increasingly round us all the time. The radio, the submersible ship, the aircraft, the psychological healings, are all matters that a few years since we could not have explained. Some of them we cannot even yet explain. . . . Particularly is it hazardous to refuse credence to his healing miracles, when many just as startling are happening today through the increased knowledge of psychotherapeutics. Jesus, in all his utterances, as well as in his dealings with men and women, reveals himself as a master psychologist. Why is it incredible that he should have been an adept psychiatrist? One need not discredit modern science in recognizing mysterious powers in Jesus that we have not yet fathomed. Neither need we accept as literal facts such manifestly legendary stories as the swine possessed, the fig-tree cursed and withered, or the water turned into wine. Let them go for what they are worth; where they have beauty we may enjoy it."

JACOB A. CLUTZ.



## NEW TESTAMENT.

*Problems of the New Testament To-Day.* By R. H. Malden, M.A., Vicar of Headingly. Oxford University Press, American Branch, New York. Cloth. Pp. 250. Price \$2.20.

This brief treatise is a most valuable presentation of the great problem whether the New Testament is still to be received as the divinely appointed messenger to bring to us the good news of salvation. The author has thoroughly digested the results of higher criticism in its several aspects and finds nothing that impairs the validity of the New Testament teachings concerning the Deity of Jesus, His Virgin Birth, miracles and resurrection. These are undeniable facts. Concerning the literary form of Scripture, we are advised to study the environment of the writers in order to understand their style and method. The Scriptures are not to be regarded from a microscopic view of isolated texts, but rather from a broad view of the principles which they enshrine. The ample learning of the author is made available by the simplicity of his thought and the clearness of his fine literary style.

J. A. SINGMASTER.

*The Pastoral Epistles of Paul.* An Exposition by Chas. R. Erdman. The Westminster Press, Philadelphia, Pa. Cloth. 12mo. Pp. 158. Price \$1.00.

Dr. Erdman, in this as in his several other expository works, writes in a sympathetic way and in a simple style, making the Pastoral Epistles very real and practical in their message to their first readers and to us, especially to those who are engaged in missionary work. The publishers have done excellent work in making a pocket edition of this exposition.

J. A. SINGMASTER.

*The New Testament in Modern Speech.* An idiomatic translation into everyday English from the text of the Resultant Greek Testament. By the late Richard Francis Weymouth, London. Fourth edition. Newly revised by several well-known New Testament scholars. Pilgrim Press, Boston. Cloth. Pp. 659. Price \$1.50.

This is probably the best of all the private translations



of the New Testament and is to be commended for its thoroughness and idiomatic character. Its relation to the authorized and the revised versions is defined as follows in the preface: "It is not the present translator's ambition to supplant the versions already in general use to which their intrinsic merit or long familiarity or both have caused all Christian minds so lovingly to cling. His desire has rather been to furnish a succinct and compressed running commentary (not doctrinal) to be used side by side with its elder compeers." The translator, however, expresses the hope that his labors will contribute some material to the grander edifice of a future English Bible.

J. A. SINGMASTER.

#### DEVOTIONAL.

*The Believer Free from the Law.* By C. O. Rosenius.

Translated, with an Introduction by Adolf Hult. Augustana Book Concern, Rock Island, Ill. 12mo. Pp. 132. Price 75 cents.

We cannot do better than to quote a few sentences from Professor Hult's very interesting and appreciative introduction setting forth the character and excellence of this earnest study of a most important phase of Christian experience. Of the author, Rosenius himself, he says: "Carl Olaf Rosenius was born in romantic Northern Sweden at Nysaetra, February 3, 1816. His father was a vicar, a man of piety, and held in esteem by the Christians of his region. From his mother, daughter of a school teacher, Rosenius inherited that keenness and clarity of mind so prominent in his preaching, writing, and care of souls. . . . Rosenius became an ardent student of Scripture and of Luther. When he had finished his college course in Hernösand, 1837, he had already for a year preached by permission of the Bishop of the Diocese. From the start he proclaimed with ringing power and with the gripping clearness of actual experience how worthless our own deeds and virtues are for the gaining of God's grace in Christ." As the result of his preaching and writing in the course of time "a free missionating and soul quickening activity began, grew to great proportions, and extended its influence by degrees over the whole country and to neighboring lands, Norway, Denmark, Finland, to the foreign mission fields, and, not least, to our Lutheran population in America."

This little volume has nine brief chapters dealing with, I. The Importance of the Believer's Freedom from the Law; II. The Meaning of This Freedom; III. Who Enjoy This Freedom; IV. Why Freedom from the Law is Necessary; V. Freedom and Remaining in Grace; VI. Freedom and True Holiness; VII. The Ground of This Glorious Freedom; VIII. A Brief and Blessed Summary; IX. The Final Application.

JACOB A. CLUTZ.

*The Man of Sorrows.* A book of Lenten Devotions on the Passion of Our Lord. By Albert T. W. Steinhäuser. The Macmillan Company. New York. Cloth. Pp. 318. Price \$2.25.

The book was finished when the author was translated from his earthly devotions to the heavenly vision, from the contemplation of the passion of our Lord to the sight of His glory. Worn by excessive toil the author fell asleep. His sun went down at midday. He could have left no more fitting and enduring memorial than this *Book on Lenten Devotions* which leads the soul into the fellowship of Christ's sufferings.

There are forty of these devotions—one for each day in Lent. While they are intended chiefly and primarily for private and personal reading, they will be found edifying in the family circle and at a daily public service. After a brief introit or versicle and the appropriate Scripture passage, the meditation falls into four main parts: 1. An Exposition; 2. An Application or Meditation; 3. Prayers; 4. A Hymn or Sacred Poem; concluding with a tender sentence-prayer.

This noble volume is, of course, made up in part of gleanings in a wide and fertile field, for which due credit is given in an Index of Prayers and Verses. The comprehensiveness of these selections may be seen by taking for instance, the Meditation for the Tenth Day, in which John Gerhard, St. Francis of Assisi, Luther and F. W. Faber furnish the prayers and the hymns. The author's exposition is always simple. In the Meditation he reaches the depths of the most tender pathos and adoration. The volume will find its place with the *Meditations* of John Gerhard, *The Imitation of Christ* of Thomas a Kempis, and the *Confessions* of Augustine.

J. A. SINGMASTER.

*Prayers for Girls.* By Elizabeth Robinson Scovil. Henry Altemus Company, Philadelphia, Pa. Cloth. 12mo. Pp. 64.

This attractive booklet of prayers, for the use of girls, covers practically the whole range of a girl's life and experience. It cannot be too highly commended. The language is pure English; the range of thought is wide; the devotional spirit deep. The girl who is fortunate enough to possess it will read it and profit by it. Indeed for the private, personal devotions of man, woman or child it will be found edifying.

J. A. SINGMASTER.

*The Library of Christian Hymns.* Vol. I. By John Dahle. Translated by Rev. M. Casper Johnsonhoy, B.D. The Augsburg Publishing House, Minneapolis, Minn. Pp. 320.

In preparing this volume the author, Professor John Dahle, the leading hymnologist in the Norwegian Lutheran Church of America, has followed the order of hymns in "The Lutheran Hymnary." While many hymns are the special possession of the Norwegian Church and are unknown to other Lutherans, there are many others which are the common property not only of all Lutherans but of all Christians. Professor Dahle gives full accounts of the hymns themselves, of their composition, and also all that is pertinent about the author. The short biographies are useful and many contain material difficult to find elsewhere. A companion volume of this kind to the Common Service Book might do much to interest the congregations of the United Lutheran Church in their own fine hymnal, probably the best in existence.

E. S. L.

#### DOGMATICS.

*A Compendium of Christian Doctrine.* By Foster U. Gift, D.D., Superintendent of Instruction at the Lutheran Deaconess Motherhouse and Training School, Baltimore, Md. The Lutheran Literary Board, Burlington, Iowa. Cloth. Pp. 66. Price 75 cents net.

This excellent compilation of Christian doctrine serves well the purpose for which it is intended and is worthy of wider use by the laity. The author and the publisher

have made a fine little book which we commend with pleasure.

J. A. SINGMASTER.

*The Significance of the Cross.* A New Testament study.

By George H. Morrison, D.D. Geo. H. Doran Company, New York. Cloth. Pp. 72. Price 85 cents.

Dr. Morrison is a Glasgow pastor of great gifts and popularity. This interesting and valuable little book is an outline study of the Atonement which is in harmony with the New Testament as understood by the Lutheran Church.

J. A. SINGMASTER.

*Man's First Disobedience.* By Leander S. Keyser, Professor of Systematic Theology of Hamma Divinity School. Macmillan Company, New York. Cloth, Pp. 84. Price \$1.00.

The purpose of this brochure is to set forth "the historicity and reasonableness of the biblical account of the Fall of Man, and its vital relation to the plan of redemption through Christ," as over against the false theories of myth, legend, allegory and evolution." After showing the untenableness of these theories, the author considers "some ethical objections" alleged against the historicity of Genesis. He answers affirmatively the inquiry, "Did the first pair have a fair chance?" by showing that they were endowed with free will, and that their transgression was deliberate. Adam and Eve were real human beings, and the character and reality of their testing is made probable by present human experiences. The serpent was the instrument of Satan—the enemy and tempter of mankind. The expulsion from Eden and the guardian of its gates with his flaming sword are all terrible realities, but the tragedy of sin and its punishment is relieved by the possibility of regaining a heavenly Eden. Dr. Keyser maintains that the latest results of scientific research justify the hope and the belief that the New Jerusalem with its jasper walls and streets of gold is a literal fact.

The author holds that the plain literal interpretation is the most easily understood and the most consistent. He sees no value in any other view. He has produced an interesting book which will be welcomed by many readers.

J. A. SINGMASTER.

## APOLOGETICS.

*Present Tendencies in Religious Thought.* By Albert C. Knudsen, Professor of Systematic Theology in Boston University. The Abingdon Press, New York. Cloth. Pp. 328. Price \$2.00 net.

This volume consists of the Mendenhall Lectures for 1924 delivered at De Pauw University. A general survey of modern thought in its relation to religion, especially to Christianity, is its purpose. There are five chapters treating respectively of "The Modern Thought World," "The Problem of Biblical Authority," "Experience as a Basis of Religious Belief," "Reason as Basis of Religious Belief," and "The Social Gospel and Its Theological Implications."

The first chapter reviews the content of modern thought as it revolves around the cardinal ideas suggested by "science," "democracy" and "social-economics." Out of these comes a real rival to religion by the suggestion of a mere materialistic and rationalistic faith. Christianity is passing through a crisis in being transplanted from the medieval to the modern thought world. Its continuance as the alleged absolute religion rests upon its ability to demonstrate its supernatural character as maintained by its true adherents.

The Problem of Biblical Authority is most vital in the determination of the nature and endurance of Christianity. Modern thought is impatient of any authority outside of itself. To it there are no standards of truth of a supernatural nature. It is a law unto itself. "No belief can be validated by appeal to the authority of an institution or a book. The ultimate test of truth must be found within the mind itself. Experience and reason are self-verifying. They stand in their own right. They acknowledge no masters."

Religion, on the other hand, in its historical form, is authoritarian in its tendency. From its very nature its source must be divine. It comes from God, as assumed and testified to by religious consciousness. Religious experience rests upon the postulate that God has given a revelation of Himself and of His purposes concerning man. Without a revelation God remains unknown, in fact, a nonentity.

Religion as an institution requires the principle of authority, as all institutions do. No organization is possible without it. Individualism, carried to its logical end,

would destroy society. There is always and everywhere the recognition of authority in civilized society. Moreover, religion in virtue of its age and its inherent character creates authority.

J. A. SINGMASTER.

*The Paths that Lead to God.* A New Survey of the Grounds of Theistic and Christian Belief. By Wilbur Fisk Tillett, Dean Emeritus of the Theological Faculty and professor of Christian Doctrine in Vanderbilt University. Geo. H. Doran Company, New York. Cloth. Pp. 581. Price \$4.00.

Dr. Tillett has gathered into this volume the fruits of forty years of study and teaching. He modestly disclaims any ambition to write for the learned, preferring to address himself to students and inquiring laymen. Nevertheless his volume may be commended heartily to the ministry in general. Upon the arguments familiar to the average minister, he has grafted numerous quotations from celebrated contemporary writers to show that the old foundations stand secure. He finds that Paths lead to God through Nature, Science, Man, Philosophy, Reason, Scripture, Christ, the Church, the Creeds, Experience, suffering and Death.

J. A. SINGMASTER.

#### THE HOLY SPIRIT.

*The Holy Spirit and the Church.* By Charles Gore, D.D. Chas. Scribner's Sons, New York. Cloth. Pp. 366. Price \$2.25.

Dr. Gore is a Christian scholar and preacher of the highest rank. The present volume is the third and last in the series on "The Reconstruction of Belief." The earlier volumes, "Belief in God" and "Belief in Christ," are a strong defense of the traditional faith of Christendom. Canon Gore's scheme necessarily demanded a presentation of "Belief in the Holy Spirit," and of the sphere of his special operation in the Church. He vindicates the faith of the Church in the Holy Spirit as a divine Person, co-equal and co-eternal with the Father and the Son. He maintains that the Scriptures are inspired and authoritative for the believer.

He keenly realizes that the Church has seriously lapsed in its apprehension of a high moral standard in tolerat-

ing respectable sins such as pride, love of money, exclusiveness and uncharitableness; whereas in our Lord's eyes these sins are as incompatible with the Kingdom of God as are the grosser vices of adultery and violence. The silence of the Church is responsible in large measure for the growth of anti-Christian modern industrial organization and for the false ideas concerning the relations of nations. The author believes that the Church is coming to a real consciousness of its call and task to witness to the truth of its divinely given authority to teach the great doctrines of brotherhood and love.

This book is one to be read slowly and thoroughly, and with an open mind. It is constructive and stimulating.

J. A. SINGMASTER.

#### SYMBOLICS.

*Creeds of Loyalty.* Essay on the History, Interpretation and the Use of Creeds, by seven members of the faculty of the Episcopal Theological School, Cambridge, Mass. The Macmillan Company, New York. Cloth. Pp. 170. Price \$1.50.

The first essay by Dr. Muller is purely historical. Dr. Washburn, in the second essay, traces the relation of the creeds to the liturgies and expresses his opinion that the recital of the former should be made optional in the service, arguing that in due time they will find their proper place in the struggle for existence. In the third essay, Dr. Hatch discusses the relation of the Scriptures and the Apostles' Creed to the Birth of Christ. He finds two traditions—one, that He was miraculously born of a Virgin; the other, that He was the son of Joseph and Mary. He closes his essay with the unsatisfactory conclusion that each person must decide for himself which tradition he should accept. In the next essay, Dr. Dun, in discussing the Virgin Birth, seems in his conclusions to sidestep the question by saying that the Church, in debating "obscure mysteries," too often forgets the Christ who is "Lord of all."

Dr. McComb, in the fifth essay, expounds the doctrine of the "Resurrection of the Body," concluding that the soul will have an embodiment of a suitable nature in the other world. Dr. Nash defends the Church against the charge of dishonesty in the use of creeds. In the concluding essay on the "Creed as a Test of Church Membership," Dr. Addison, while admitting that the exact form

of the creed may not be essential as a test of belief, says, "As a standard of belief possessed of immense historic and religious value, the creed will continue to be a cherished possession of the Church. Its significance as a theological norm, as a compact body of Christian teaching, and as a symbol hallowed by centuries of tradition and devotion, remains unimpaired."

These essays, in spite of their many excellencies, are somewhat wavering in their loyalty to orthodox belief.

J. A. SINGMASTER.



